THE Compleat Office OF THE Holy Week.

WITH

NOTES and EXPLICATIONS.

Translated out of Latin *and* French.

Published for their Assistance.



LONDON:

Printed for *Matthew Turner*, at the Lamb in *High-Holborn*. 1687.

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OR THE

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TO THE QUEEN.

MADAM,

WITH all possible Respect, and some Hopes it will not prove absolutely unwelcom, I Humbly lay at Your Majesty's Feet a very good Book, but a very ill-suited Present: For Devout Ink and Paper to Your Majesty, whose Life is it self a Book of Devotion, is

but a Link of Silver to a Chain of Gold. And then a Translation is such a kind of Present to Your Majesty, as a bad Copy to one who has an excellent Original. 'Tis true, you are an absolute Mistress of our Language, as well as Hearts; but you would never Pray in an Unknown Tongue, though there were neither English *nor* Italian *in the World; and Translating is but telling you a Story for News, which you know already, and hear when you please much better told. But since what is useless to Your Majesty, may be beneficial to your Subjects; and a Queen is neither the Greatest, nor the most Glorious of your Titles, I promise my self that your Charity will condescend*

to

to make an Alms of your Name and Patronage; and by your countenance to Devotion, allure a People fond of making their Court to you, to make it in the way most pleasing to Your Majesty, straining to follow afar off, and be as Devout as they can, since few can hope to be as Devout as you.

'Tis to be hoped this will be the Courtship in fashion, now the Times are returned in which the Queens of England are Saints again; and the Fruit infinitely great, when People find the way to Heaven, is the way to be well at Court. I was Ambitious to make my Court this way, but to my shame, so poor a Courtier, that I was forc'd to borrow a Present, and to make it mine,

dress'd

dress'd in a new Language, as we alter the property of Plate by a new Fashion. I know I have expos'd my unskilfulness in this Trade to the Eye in all England, *which will the sooner discern it. But Your Majesty will have the goodness to reflect, that no Translation can express the beauty and force of the Original; to suffer the Argument to attone for all Faults, and to have some Indulgence for the Passionate Zeal and Profound Respect, with which I shall always be,*

MADAM,

Your MAJESTY'S

Most Humble, most Faithful, and most Dutiful Subject,

Walter Kirkham Blount.


M. Kellar fecit

THE OFFICE UPON Palm-Sunday.

Of Holy Water.

IT has been an Ancient Practice in the Church, even among the Primitive Christians, for the Prieſt before Maſs, at Eaſter, and Whitſontide, to ſprinkle the People with Water out of the Font, bleſt with the Prayers and Exorciſms the Eve of thoſe Holy Days, and there reſerved till Holy Oyl was poured therein.

And to the end the Faithful ſhould not eſteem this ſprinkling a ſecond Baptiſm, the Church has inſtituted particular Bleſſings, and Exorciſms of Water and Salt for each Sunday through the Year, to inſtruct us, That by this ſprinkling ſhe gives us no ſe-

cond Baptiſm, but that ſhe applies her Prayers to obtain of God, through the Merits of JESUS CHRIST, (if we our ſelves are not the obſtacle) the grace of true repentance for our ſins, and a guard from the aſſaults of the Devil, that ſo we may preſerve our ſelves in that ſtate of innocence we received by Baptiſm.

By the Water the Church tells us, ſhe prays to God, and that we are therein to concur with her, to beſeech him to purifie our Souls by his Grace, as the Water cleanſeth our Bodies. And by the Salt ſhe repreſents her Prayer to God, wherein we ought alſo to joyn for obtaining his Grace, to preſerve our Souls from ſpiritual corruption, as Salt preſerves the Body from corporal. And as Salt gives an agreeable taſt to our Meat, ſo his Grace renders our actions acceptable to his Majeſty, preſerving us from falling into thoſe ſins wherewith the Devil might otherwiſe infect us, whereby we may more worthily be aſſiſtant at the Holy Sacrifice of the Body and Blood of CHRIST, and reap the benefit thereof.

Every Sunday Water and Salt is prepared in the Sacriſty, which the Prieſt bleſſeth, being veſted in his Albe or Surplice, and with a Stoale.

The Exorciſm and Benediction of the Salt.

OUr help is in the Name of the Lord.
R. Who made Heaven and Earth.
V. Our Lord be with you.
R. And with thy Spirit.

Whereas, by the Fall of *Adam*, the Devil has uſurpt an Empire over creatures, ſo as to make uſe of them to the diſadvantage of men, he is deprived of them again by the Merits of our Redeemer, who ſanctifies them for our benefit.

I Exor-

I Exorciſe thee, O creature Salt, by the living God, the true God, by the holy God, by that God who commanded thee to be caſt into the Water by the Prophet *Elizæus*, to cure its barrenneſs, that by this Exorciſm thou mayeſt be made beneficial to the Faithful, healthful both to the Bodies and Souls of all that ſhall uſe thee, and where ever thou art ſprinkled thou mayeſt chaſe away all Illuſions, Malice, Crafts and Surpriſes of the Devil, and that all unclean Spirits be caſt out of him, who will come to judge the living and the dead, and the World by fire. *Amen.*

The PRAYER.

Let us Pray.

The Prieſt by ſigning with the Croſs, inſtructs us that the ſanctifying of creatures, and the graces which we receive thereby, are only derived unto us from the merits of the death of Chriſt. He makes the ſign of the Croſs twice upon the Salt, to ſignifie unto us that the Church prays unto God to preſerve us from corruption both of Soul and Body.

ALmighty and Everlaſting God, we humbly implore thy infinite clemency, that thou wilt vouchſafe out of thy Piety to bleſs ✠ *and ſanctifie* ✠ this thy creature, Salt, to the end, that all ſuch as make uſe of it, may be ſenſible of health in Soul and Body, and that, what ſhall be either touch'd or ſprinkled with it, may be preſerved from all uncleanneſs and aſſaults of the Devil. Through our Lord, *&c.*

The Exorciſm and Benediction of the Water.

The Prieſt makes the ſign of the Croſs thrice in this Exorciſm, and once in the following Prayer, to teach us, that the Graces we receive by the Merits of Chriſt's Death, are beſtowed upon us by the three Divine Perſons, who are one only God.

I Exorciſe thee, O creature Water, in the Name of God ✠ the Father Almighty, in the Name of Jeſus Chriſt ✠ our Lord his Son, and in the Vertue of the Holy Ghoſt ✠, That by this Exorciſm, thou mayeſt diſſipate all the Aſſaults of the Enemy, and put the Enemy himſelf to flight, with all his apoſtate Angels, by the power of the ſame our Lord Jeſus Chriſt, who will come to judge the living and the dead, and the World by fire. *Amen.*

The PRAYER.

Let us Pray.

O God, who for the health of Mankind haſt made uſe of the Element of Water in the greateſt Myſteries, hear favourably our humble Prayers, and pour forth thy Bleſſings upon this Element prepared for ſeveral Purifications, to the end that thy Creature, made uſe of in thy Myſteries, may receive the effect of thy Divine Grace, to drive away Devils, and cure Infirmities, to the end all thy Faithful,

ful, which ſhall be ſprinkled within or without doors, may be thereby preſerved from all impurity and evil; and that no peſtilential ſpirit or corruption remain in them, let all ſnares of our ſecret Enemy depart thence, and whatever is obnoxious to the health and repoſe of any that inhabit there, may be expelled by the ſprinkling of this Water, that the health implored by the invocation of thy holy Name, may be preſerved from all ſorts of aſſaults; Through our Lord, *&c.*

Then the Prieſt ſaying theſe following words, puts Salt three times into the Water, making the ſign of the Croſs, to ſignifie that to be purified from ſin, (which is figured by the Water) and to perſevere in purity, figured by the Salt, we ought to implore the aſſiſtance of the Holy Trinity by the Merits of the Croſs.

LEt this commixtion of Salt and Water be made in the Name of the Father ✠, and of the Son ✠, and of the Holy Ghoſt ✠. *Amen.*

V. Our Lord be with you.

R. And with thy Spirit.

Let us Pray.

O God, the Author of invincible Power, King of irreſiſtable Empire, and for ever magnificently triumphant, who diſſipateſt the ſtrength of the adverſe party, who ſuppreſſeſt the fury of the raging Enemy, and powerfully vanquiſheſt his Malice; We, O Lord, trembling, humbly beſeech and pray thee, to

regard favourably this creature, Salt and Water, to enlighten it with thy Grace, and to ſanctifie it with the Dew of thy Bounty, that wherever it ſhall be ſprinkled, through the invocation of thy Holy Name, it may chaſe away all ſuggeſtions of the unclean Spirit, that there be no fear of the venomous Serpent, and that the preſence of the Holy Spirit will vouchſafe every where to accompany us, imploring thy Mercy. Through our Lord Jeſus Chriſt, who liveth and reigneth with thee, in the unity of the Holy Ghoſt one God World without end. *Amen.*

The Benediction being ended, the Prieſt who is to celebrate Maſs, putting on his Coap again, kneeling at the foot of the Altar, accompanied with his Miniſters, and ſprinkling it thrice with Holy Water, he ſprinkles himſelf, and ariſing beſprinkles them, intoning theſe firſt words of the Antiphon, taken out of the 50 Pſalm, *Thou ſhalt ſprinkle me*, and then the Quire ſings the reſt, *O Lord, with Hyſſop, and I ſhall be cleanſed, thou ſhalt waſh me, and I ſhall be made whiter than ſnow.*

He ſprinkles the Clergy and People, ſaying with a low voice the 50 Pſalm, begging of the Holy Trinity by this penitential Pſalm, both that he may worthily celebrate this adorable Sacrifice, and that others of the Faithful may participate thereof, as they were purified firſt in Baptiſm, by Water and the Holy Ghoſt, and now, that he will pleaſe to grant them a ſecond time repentance in tears, and acknowledgment of their ſins, that preſerving them from all temptations of the Devil, they may be acceptable to the Divine Majeſty, and freed from the corruption of ſin, as Water cleanſeth the body, and as Salt gives a ſavory taſt to meat and preſerves it from corruption.

HAve mercy on me, O God, according to thy great mercy.

And according to the multitude of thy commiſerations blot out my iniquities.

Waſh

Waſh me more amply from my iniquity, and cleanſe me from my ſin,

Becauſe I do know my iniquity, and my ſin is before me always.

To thee only have I ſinned, and have done evil before thee, that thou mayeſt be juſtified in thy words, and when thou art judged.

For behold I was conceived in iniquities, and my mother conceived me in ſins.

For behold thou haſt loved truth, the uncertain, and hidden things of thy wiſdom thou haſt made manifeſt to me.

Thou ſhalt ſprinkle me with Hyſop, and I ſhall be cleanſed: thou ſhalt waſh me, and I ſhall be made whiter than ſnow.

To my hearing thou ſhalt give joy and gladneſs; and the bones humbled ſhall rejoyce.

Turn away thy face from my ſins, and wipe away all my iniquities.

Create a clean heart in me, O God, and renew a right ſpirit in my bowels.

Caſt me not away from thy face, and thy holy ſpirit take not from me.

Render unto me the joy of thy ſalvation, and confirm me with thy principal ſpirit.

I will teach the unjuſt thy ways, and the impious ſhall be converted unto thee.

Deliver me from Blood, O God the God of

my ſalvation, and my tongue ſhall exalt thy juſtice.

Lord, thou wilt open my lips, and my mouth ſhall ſhew forth thy praiſe.

Becauſe if thou wouldeſt have had ſacrifice, I had verily given it, with holocauſts thou wilt not be delighted.

A ſacrifice to God is an afflicted ſpirit: a contrite and humble heart, O God, thou wilt not deſpiſe.

Deal favourably, O Lord, in thy good will with Sion, that the walls of Jeruſalem may be built up.

Then ſhalt thou accept Sacrifice of Juſtice, Oblations, and Holocauſts, then ſhall they lay calves upon thine altar.

Gloria Patri & Filio, &c. is not uſed, becauſe during theſe days the Church repreſents unto us the Indignities and Affronts offered by the *Jews* to our bleſſed Saviour.

After this Antiphon, *Thou ſhalt ſprinkle me*, &c. is repeated, the Prieſt having ſprinkled the Holy Water, returns to the foot of the Altar, where, ſtanding upright, and there joyning his hands, he beſeeches God, that the Angel of his Great Council, our Saviour JESUS CHRIST, who is ready to deſcend from Heaven, by the conſecration of theſe Divine Myſteries, will aſſiſt with his ſaving Grace all thoſe that are in the Church, that they being purified, may worthily preſent themſelves before his Majeſty.

Let us Pray.

V. Shew us, O Lord, Mercy.
R. And give us thy Salvation.
V. O Lord, hear my Prayer.
R. And let my cry come unto thee.

V. Our

V. Our Lord be with you.
R. And with thy Spirit.

Let us Pray.

O Holy Lord, Omnipotent Father, Eternal God, graciously hear us, and vouchsafe to send thy Holy Angel from Heaven, to keep, protect, cherish, visit and defend all that dwell in this habitation. Through Christ our Lord, *&c. Amen.*

THE

THE BENEDICTION OF THE PALMS.

After ſprinkling Holy Water in the uſual manner, the Prieſt, accompanied with his Miniſters in their Ornaments, goes to bleſs the Palms.

This Ceremony is very ancient, for it is not only in the *Roman* Inſtitute, and in the Book of the Divine Offices, which *Alcuinus* compoſed in the Ninth Age, and in St. *Adelmus* his Treatiſe of Virginity in the Eighth Age, but alſo St. *Maximus*, Biſhop of *Turin*, in the Fifth Age, preaching upon this Subject, which you may read in St. *Ambros*, tells us, it was an ancient cuſtom in the Church, to teach us, that it was in memory of Chriſt's triumphant entry into *Jeruſalem*, which was a figure of his glorious Aſcenſion to Heaven, having vanquiſhed the Devil, and therefore the Church begins this Ceremony with the Canticle which the *Hebrew* Children ſung on this day in honour of our Saviour, where we are to obſerve, that the Prieſt reads it with a low Voice, without making the ſign of the Croſs, to mind us, that this Action preceded the Paſſion of our Lord Jeſus Chriſt,

HOſanna to the Son of *David*, (*or ſave us, we beſeech thee, O Son of* David) bleſſed is he who comes in the Name of our Lord, O King of *Iſrael*, *Hoſanna* in the higheſt.

Vr. Our

V. Our Lord be with you.
R. And with thy Spirit.

Let us Pray.

The Faithful considering how God had opened the mouths of the *Hebrew* Children to sing a Canticle of Praise to the Honour of his Son, Saviour of the World, and how he had inspired the People of *Jerusalem* to go before him with Olive and Palm branches, as a sign of those Graces he intended us by his Victory and Triumph over the World and the Devil, beseech his Majesty to render us worthy of those Graces and that Salvation, which he hath purchased for us by his victorious Death, to the end we may reap the accomplishment thereof in eternal bliss by the vertue of his Resurrection.

O God, whom it is justice to love, multiply in us the Gifts of thy ineffable Grace, and as through the Death of thy Son thou hast made us hope for what we believe, grant that we may arrive to Eternal Glory, according to our desires, through the resurrection of thy only Son, who liveth and reigneth one God with thee, in unity of the Holy Ghost, for ever and ever. *Amen.*

The Lesson taken out of the 15*th and* 16*th Chapter of* Exodus.

The Church minds us, that as the *Israelites* found refreshment in the desert, under the shade of Palm-trees, and in the Fountain of fresh Waters, they murmured presently after against *Moses* their leader, and, notwithstanding, God was pleased to surmount their ingratitude with his benefits, by showring down Manna.

In like manner the *Jews*, who would have found their salvation in the honour which they rendred this day to Jesus Christ, if they had accompanied it with a lively faith, did yet presently after conspire against him, who, nevertheless, was pleased

ſed in his bounty to give them his own Body, as Bread from Heaven, for Food to their Souls, which he ſoon after offered, as a Sacrifice to God his Father, to expiate the ſins of men, and heap upon them his Grace.

IN thoſe days the Children of *Iſrael* came into *Elim*, where there were twelve Fountains of Water, and ſeventy Palm-trees, and they camped beſide the Waters. And they ſet forward from *Elim*, and all the multitude of the Children of *Iſrael* came into the deſert *Sin*, which is between *Elim* and *Sinai*, the fifteenth day of the ſecond Month, after they came forth out of the land of *Egypt*. And all the Aſſembly of the Children of *Iſrael* murmured againſt *Moſes* and *Aaron* in the Wilderneſs; and the Children of *Iſrael* ſaid to them, Would to God we had died by the hand of our Lord in the land of *Egypt*, when we ſate over the Fleſh-pots, and did eat Bread our fill? Why have you brought us into this deſert, that you may kill all the multitude with famine? And our Lord ſaid to *Moſes*, Behold I will rain you Bread from Heaven, let the People go forth and gather that ſufficeth for every day, that I may prove them, whether they will walk in my Law, or no. But the ſixth day let them provide for to bring in, and let it be double to that they were wont to gather every day. And *Moſes* and *Aaron* ſaid to all the Children of *Iſrael*, At Even you ſhall know that our Lord hath brought you forth out of the land of *Egypt*; and in the Morning you ſhall ſee the glory of our Lord.

The

The following Reſponſory is ſung inſtead of the Gradual taken out of the Eleventh Chapter of St. *John.*

THe chief Prieſts therefore and Phariſees gathered a Council, and ſaid, What do we, for this Man doth many ſigns? If we let him alone ſo, all will believe in him, and the *Romans* will come and take away our Place and Nation.

Vr. But one of them, named *Caiphas*, being the high Prieſt of that year, ſaid to them, It is expedient for us, that one man die for the people, and the whole Nation periſh not. Therefore from that day they deviſed to kill him, ſaying, And the *Romans*, &c.

Another Reſponſory taken out of the ſecond Chaper of St. Matthew.

JEſus prayed unto his Father on Mount *Olivet*; My Father, if it be poſſible, let this Chalice paſs from me. The ſpirit indeed is prompt, but the fleſh weak; thy will be done.

Watch ye and pray, that ye enter not tentation. The ſpirit indeed is, &c.

In the mean time the Deacon carries the Book of Goſpels to the Altar, to teſtifie that it contains the Word of God, and preſents Incenſe to the Prieſt to bleſs, ſaying,

Reverend Father, bleſs this Incenſe.

The

The Priest takes the Incense, and putting into the Thurible, blesseth it, avowing, by this Benediction, that the Sacrifice of the Mass is offered to God alone, humbly beseeching his Grace, that his Prayers may ascend, as this Incense, towards him.

Be thou bless'd by him, to whose honour thou shalt be burnt.

Then the Deacon upon his knees, at the foot of the Altar, prepares himself to receive commission from the Priest to publish the Gospel by this Prayer.

CLeanse, O Almighty God, my heart, and lips, who didst purifie with a fiery coal the lips of the Prophet *Isaiah*, and vouchsafe so to purifie me, for thy mercies sake, that I may worthily declare thy holy Gospel. Through our Lord Jesus Christ, &c. *Amen.*

Then taking the Book from the Altar, he asks the Priest's Blessing.

Reverend Father, bless me.

The Priest blesseth him.

OUr Lord be in thy heart and lips, that thou mayest worthily publish his Gospel, in the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

The Deacon kisseth the Priest's hand, to testifie, that as in the Old Law, a Seraphin did purifie the lips of the Prophet *Isaiah* with a coal of fire, so in the New Law it is Jesus Christ represented by the Priest, who purifies his mouth. He goes to the place appointed for reading the Gospel with the Subdeacon, Thurifer, and two Acolyts, who carry two Tapers lighted before him, to signifie the Joy which the Faithful ought to have for this Great Blessing of the Light of Faith. He turns towards the People, that they may hear the Gospel, the Subdeacon holding the Book before him, to testifie that

that what he reads to the People is only what the Priest ordered him.

Before he reads the Gospel he beseeches God's blessing upon the Assembly, to hear his Word worthily, saying,

Our Lord be with you.

The Assembly reciprocally beseeching God to assist him with his Grace, and that the Deacon saying, *Sequentia sancti Evangelii, &c. The sequence of the Gospel, &c.* makes the sign of the Cross upon his Forehead, his Mouth and Breast, to signifie he publishes the Word of God with a good heart, and will not be ashamed to confess it before men, and taking the Thurible, he incenseth the Book thrice in honour of the Blessed Trinity, in whom we are taught to believe by the Gospel.

Whilest the Deacon reads the Gospel with an audible Voice, the Priest stands on the Epistle side, which represents the *Jewish* People, to tell us that Christ preached the Gospel amongst them, and that from *Judea* it should be carried to other Nations; He stands upright uncovered, as do the rest of the People, to teach us, that the Word of God is to be feared with reverence, and to testifie our Faith in the Resurrection.

The sequence of the Holy Gospel according to St. Matthew, *Chap.* 21.

In this Gospel the Church minds us of Christ's triumphant entry into *Jerusalem*, foretold by the Prophet *Zacharias*, Chap. 9. where we are to observe, that *Eve* and the Synagogue are figured by the She-Ass. And by the Ass-Colt, never yet used, the *Gentils* are represented, for before the coming of Christ, none had ever called the *Gentils* to the true Faith. The Village where these creatures were tied, is a figure of the servitude of this World, and the command which Christ gave to his Disciples; to untye them, is a presentation of that power which God hath given his Ministers to absolve men from their sins.

AT that time when Jesus drew nigh to *Jerusalem*, and was come to *Bethphage*, at the foot of Mount *Olivet*, then he sent two

of

of his Disciples, saying to them, Go ye into the Town that is against you, and immediately you shall find an Ass tied, and a Colt with her, loose them, and bring them to me: and if any man shall say ought unto you, say ye, that our Lord hath need of them; and forthwith he will let them go. And this was done that it might be fulfilled which was spoken by the Prophet saying, Say ye to the Daughter of *Sion*, Behold thy King cometh to thee, meek, and sitting upon an Ass, and a Colt, the Foal of her that is used to the Yoke. And the Disciples going, did as Jesus commanded them; And they brought the Ass and the Colt, and laid their Garments upon them, and made him to sit thereon; and a very great multitude spread their Garments in the way: and others did cut their Boughs from the Trees, and strewed them in the way; and the multitudes that went before, and that followed, cried, saying, *Hosanna* to the Son of *David*; Blessed is he that cometh in the Name of our Lord. *Hosanna* in the highest.

After the Deacon hath read the Gospel, he presents the Book to the Priest to kiss, to signifie thereby the Union and Charity which the Faithful ought to have in the observance of God, that so they may obtain pardon for their sins, and thereupon he says.

May our Sins be forgiven by the vertue of the Holy Gospel.

The

The Deacon incenſeth the Prieſt thrice, thereby expreſſing our honour to Chriſt, who hath freed us from our ſins by our faith in the Goſpel, acknowledging him to be God and the Second Perſon of the Trinity.

Then the Palms are bleſt, by which Ceremony the Church, commemorating Chriſt's triumph, applies her Prayers for us, to obtain of God, through the Merits of this Divine Saviour, (unleſs we render our ſelves uncapable) the grace to reap the fruit of that Victory, which he has obtained over the World and the Devil.

Our Lord be with you

R. And with thy Spirit.

Let us Pray.

O God increaſe the Faith of thoſe that hope in thee, and clemently hear the Prayers of thy Supplicants: Let thy manifold Mercies come upon us: bleſs theſe Boughs of Palms, or Olives, and, as in the figure of the Church, thou didſt multiply *Noah* going forth of the Ark, and *Moſes* going out of *Egypt* with the Children of *Iſrael*, ſo grant that we, carrying theſe Branches of Palm and Olive, may, with the Fruits of our Good Works, appear before Jeſus Chriſt, and, by his Merits, enjoy the Delights of Eternal Happineſs, who, one God, liveth and reigneth with thee, in the Unity of the Holy Ghoſt, for ever and ever. Amen.

The PREFACE.

The Prieſt prepares the Faithful, minding them to lift up their hearts to God, to diſengage their affections from worldly creatures, to acknowledge the exceſs of the divine benefits.

Our Lord be with you.
And with thy Spirit.
Lift up your hearts.

R. We raiſe them up to our Lord.

Then the Prieſt admoniſheth the Faithful to reflect, that th God who puts their hearts into that ſtate, and therefore that they give him publick thanks.

Let us give thanks to our Lord God.

The Faithful anſwer, that it is juſt and reaſonable, and according do concur, in publick, with the Prieſt giving thanks, and ſo, in particular, each man, by his particular private reſentments, accompanies the Prieſt, ſaying,

It is Juſt, and becoming our Duty.

The Church, repreſenting unto us the Obedience which all created nature oweth unto God, the Zeal wherewith the Saints, and particularly the Martyrs, have offered themſelves to his Majeſty, as a Holocauſt, for the faith of Jeſus Chriſt his Son, the Homage which the Angels render him in Heaven, and the Canticle of Praiſe, which the Children ſung, in honour of our Saviour, when he made his triumphant entry into *Jeruſalem*, exhorts us, in imitation of them, to give God thanks for ſo many benefits received of his bounty, through the Merits of his Son, acknowledging, that, in duty, we are bound to endeavour the Zeal of Martyrs, the Purity of Angels, and Innocence of Children.

IT is truly meet and juſt, right and neceſſary, that we always, and in all places, give thanks to thee, Holy Lord, Omnipotent Father, and Eternal God, who art glorified in the Council of thy Saints. For thy Creatures

ſerve

ſerve thee, acknowledging thee their ſole Author and God, and all thy handy-works joyntly praiſe, and thy holy ones bleſs thee, freely confeſſing the Sacred Name of thy Son, before the Kings and Princes of this World. The Angels Archangels, Thrones, and Dominations, obſerve thee with a Profound Reverence, and, with the whole Celeſtial Hoſt, ſing a Hymn of thy Glory for ever, ſaying, Holy, Holy, Holy is the Lord God of Hoſts, the Heavens and Earth are filled with thy Glory, *Hoſanna* in the Higheſt. Bleſſed is he that comes in the Name of our Lord, *Hoſanna* in the Higheſt.

℣. Our Lord be with you.
℟. And with thy Spirit.

Let us Pray.

The Faithful giving God thanks, that, beſides the interiour and exteriour Graces wherewith he prevents and aſſiſts us, and beſides what he confers by his Sacraments upon us, he yet further fortifies us by the Vertue of Sacred Things they joyn in Prayers with the Church, which are applied unto them by this Benediction, to the end they may obtain particular Benefits from God, for the good both of Soul and Body.

WE beſeech thee, O Lord, Holy Father, Almighty and Everlaſting God, to bleſs and ſanctifie this Olive, thy creature, which thou haſt commanded to ſpring from Wood, and which the Dove brought in his mouth, returning to the Ark, that whoever ſhall take of it, may receive protection both for Soul and

Body, thou, O Lord, making it a Remedy for Health, and a Sacrament of thy Grace. Through our Lord, *&c.* Amen.

Let us Pray.

The Faithful considering, that those blest Palms represent our Union with Christ, being delivered from the Tyranny of the Devil, and the intercession of the Church, which is applied unto us by this Blessing, joyn in Prayer with the Church, and beg God's protection.

O God, who gatherest together such things as are dispersed, and preservest what is so gathered together, who didst bless the People going forth with Boughs to meet Jesus, bless also these Palms and Olive-branches, which thy People take in honour of thy Name, that whereever they shall be brought, the Inhabitants may be sensible of thy Blessing, and freed from all Adversity, and thy Right-hand protect those whom Jesus Christ thy Son our Lord redeemed. Who liveth and reigneth with thee, in the Unity of the Holy Ghost, for ever and ever. Amen.

Let us Pray.

As, by the sin of *Adam*, the Devil hath usurpt an empire over creatures, which he makes use of, to the prejudice of men, so is he deprived thereof, through the Merits of Jesus Christ, who sanctifies them for our benefit. And therefore the Faithful, considering, that by these Branches, which the Church blesseth and distributeth this day, she represents the Victory which Christ gained over the Devil, and our Divine Redeemer's triumph in his glorious Resurrection, beseech God to make them able to vanquish the Devil, and overcome all Obstacles

Obſtacles of their Salvation, through the Merits and Grace of our Redeemer, with whom we are incorporated, ſo that at laſt we may partake of his glory.

O God, who through the wonderful order of thy Providence, art pleaſed to make uſe of inſenſible creatures to inſtruct us in the way of our ſalvation; Grant, we beſeech thee, that the devout hearts of thy Faithful, may healthfully underſtand what is myſtically deſigned in the action of this day, in which the multitude of *Jews*, being illuſtrated with a heavenly light, went to meet our Redeemer with Boughs of Palms and Olives, which they caſt under his feet. The Palm-branches put us in mind of the Victory he gained over the Prince of Death, and the Olive-boughs do in a ſort proclaim, that the Spiritual Unction is come to us. For all that bleſſed Company underſtood that Ceremony to ſignifie, that our Redeemer, taking compaſſion of man's miſery, was to encounter the Prince of Death for the Life of the World, and that he was to triumph by dying. Therefore he, fulfilling the Will of God, performed all thoſe things, that we might thereby arrive to the knowledge of his Triumphs, and unctuous plenitude of Mercy. We alſo firmly believe, Lord, Holy Father, Omnipotent and Eternal God, that all hath been fulfilled, that was ſignified. And therefore moſt humbly beſeech thee, through the ſame, our Lord Jeſus Chriſt, that, in and by him, we,

whom thou haſt vouchſafed to become his members, having obtained the victory over Death, may alſo partake in his glorious Reſurrection. Who liveth and reigneth, *&c.*

Let us Pray.

The Faithful beſeech God, that theſe hallowed Boughs, repreſenting the Happy Reconciliation obtained for us, by Jeſus Chriſt with his Divine Majeſty, may induce them to diſpoſe themſelves as worthily to receive the wholſome effects.

O God, who, by an Olive-branch, didſt command a Dove to publiſh Peace to the Earth, vouchſafe, we beſeech thee, to ſanctifie, with thy Celeſtial Benediction, the ſalvation of all. Through Chriſt our Lord, *&c.*

Let us Pray.

The Faithful, conſidering, that by theſe Palm-boughs, the Church repreſents the conqueſt we ought to endeavour to obtain over the Devil, and by the Olive-branches, the Works of Charity we are obliged to practice, demand of God his Grace to accompliſh what the Church teaches by this Ceremony.

BLeſs, we beſeech thee, O Lord, theſe Boughs of Palms or Olives, and grant that thy People may teſtifie the zeal of their Piety, by a pious performance of what this day they outwardly profeſs, and triumphing over their Enemies, may apply themſelves zealouſly to the Works of Mercy. Through our Lord, *&c.*

Then the Priest sprinkles the Boughs with Holy Water, to teach us, that we ought to purifie our selves in receiving a Blessing from God, and to practice what the Church designs by these Boughs.

Thou shalt sprinkle me with Hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

The Priest then incenseth the Boughs, to instruct us, that all the Blessing comes from God, and that we ought to beg, that our Prayers may ascend as Incense towards him.

The PRAYER.

Whereby we ask God's Grace to prepare our Ways to our Saviour by a lively Faith and good Works.

V. Our Lord be with you.
R. And with thy Spirit.

Let us pray.

O God, who, for our salvation, didst send into this World thy only begotten Son, that he, humbling himself for us, might regain us unto thee, before whom, at his entry into *Jerusalem*, that the Scriptures might be fulfilled, a multitude of People spread their Garments, with a pious zeal, and cast Palms in the way. Grant, we beseech thee, that we may so prepare the way of Faith to him, that the stone of offence and rock of scandal being removed, our good works may flourish, as the branches of a beautiful tree, and therein imitate him. Who, with thee, liveth and reigneth, &c.

The Prieſt gives Palms to the Clergy and People, whilſt the Quire ſing the following Antiphons and Canticle, ſung by the Children at Chriſt's triumphant entry into *Jeruſalem*.

ANTIPHON.

THE *Hebrew* Children ſpread their Garments in the way, and cryed out, ſaying, *Hoſanna*, to the Son of *David*. Bleſſed is he who comes in the Name of our Lord.

ANOTHER.

THE *Hebrew* Children ſpread their Garments in the way, and cryed out, ſaying, *Hoſanna*, to the Son of *David*. Bleſſed is he who comes in the Name of our Lord.

The Antiphons are repeated till all the Palms are diſtributed, then the Prieſt, in the name of the Faithful, beſeeches God for his grace, that in this Commemoration of his Son JESUS CHRIST's triumphant entry into *Jeruſalem*, they may arrive to the Innocence and Piety of thoſe who pay him all due honour.

V. Our Lord be with you.
R. And with thy Spirit.

Let us Pray.

ALmighty Everlaſting God, who waſt pleaſed, that our Lord Jeſus Chriſt ſhould ſit upon an Aſſes Colt, and directedſt the multitude to ſpread their Garments and Boughs in the way, ſinging *Hoſanna* in his honour:

nour: Grant us the grace to imitate their Innocence, and to partake of their Merit. Through the ſame, our Lord, *&c.*

Then they go in Proceſſion, to repreſent JESUS CHRIST's *triumphant entry into Jeruſalem, and the Prieſt ſays,*

Let us go on in peace.

The Quire anſwers,

In the Name of Chriſt. Amen.

The Antiphon taken out of the 21ſt Chapter of St. Matthew.

WHen Jeſus drew nigh unto *Jeruſalem*, he ſent two of his Diſciples, ſaying, Go ye into the Town that is againſt you, and immediately you ſhall find an Aſs tied, and a Colt with her; looſe them, and bring them to me: and if any man ſhall ſay ought unto you, ſay ye, that our Lord hath need of them. And they brought the Aſs and the Colt, and laid their Garments upon them, and made him to ſit thereon. Others ſpread their Garments in the way: others cut Boughs from the Trees, and ſtrewed them in the way, and thoſe that followed cryed *Hoſanna*; bleſſed is he who cometh in the Name of our Lord, and bleſſed be the Kingdom of *David* our Father; *Hoſanna* in the higheſt: O Son of *David*, have mercy on us.

Another

Another ANTIPHON.

THE People hearing that Jesus was coming to *Jerusalem*, they took Palm-branches, and went forth to meet him, the Children crying aloud, This is he who comes to save his People. This is our Salvation and Redemption of *Israel*. How great is he whom the Thrones and Dominations meet? Fear not, Daughter of *Sion*; behold, thy King comes unto thee, sitting upon an Ass-Colt, as it is written, Hail King, Maker of the World, who art come to redeem us.

ANOTHER.

SIX Days before the Solemn Pasch, our Lord coming to *Jerusalem*, the Children went forth to meet him, carrying Boughs of Palms, and crying with a loud voice, *Hosanna* in the highest: Blessed art thou that comest in the multitude of thy Mercies, *Hosanna* in the highest.

ANOTHER.

THE Multitude went with Flowers and Palms to meet the Redeemer, and render him triumphant and victorious, due honour. The *Gentils* publish the greatness of the Son

Son of God; their voices thundring through the clouds, the praiſe of Chriſt. *Hoſanna* in the higheſt.

ANOTHER.

GRant that we may be found faithful with the Angels and Children, ſinging to the triumpher over death. *Hoſanna* in the higheſt.

ANOTHER.

A Great Multitude aſſembled to the Feſtival, cryed out to our Lord, ſaying, Bleſſed is he that cometh in the Name of our Lord. *Hoſanna* in the higheſt.

The Proceſſion being come to the Church-Porch, the following Hymn is ſung in memory of Jeſus Chriſt's triumphant entry into *Jeruſalem.*

GLory to thee, Eternal King,
On this great triumphant day;
Lo we a loud Hoſanna *ſing,*
And with our Garments ſtrew the way.
Thou art the King of Iſrael,
Sprung from the Royal David's *ſtem;*
Thou cam'ſt from Heaven with us to dwell,
Thy Captive-Subjects to redeem.
Glory to thee, &c.

The

The holy Quires of Angels bow,
And in their Hymns thy Praiſe proclaim,
While we, and all our world below,
Kneel and adore the ſame bleſt Name.
Glory to thee, &c.

Thy Sion *once with holy Palms*
Thee, their Meſſias, went to meet:
Behold, we now, with Prayers and Pſalms,
Proſtrate our glad hearts at thy feet.
Glory to thee, &c.

They by their Songs prepar'd the way
Up to thy humble Throne the Croſs,
While we a happier Ditty pray,
And in thy Victory rejoyce.
Glory to thee, &c.

Great King, of ſweeteſt clemency,
Whom all ſincere endeavours pleaſe,
As they accepted were, may we
Thy Favour gain, thy Wrath appeaſe.
Glory to thee, &c.

Then the Prieſt, with the foot of the Croſs, knocks at the Church-door, which is ſhut, to ſignifie, that Jeſus Chriſt, through the merit of his Paſſion, hath opened Heaven for us, which before was ſhut, upon the account of our firſt Parents tranſgreſſion.

And to expreſs the ſentiments of Joy and Admiration which the Angels had at our Saviour's entry into Heaven, repreſented in the 23d Pſalm, the Church uſes the ſame words with the Royal Prophet,

Lift

LIft up your Gates, ye Princes, and be ye lifted up, O Eternal Gates, and the King of glory ſhall enter in.

Thoſe who are within the Church, repreſenting the Angels, anſwer,

Who is this King of glory?

To whom, the Prieſt knocking again, replies,

'Tis our ſtrong and mighty Lord; 'tis our Lord mighty in Battel: Lift up your Gates, ye Princes, and be you lifted up, O Eternal Gates, and the King of glory ſhall enter in.

Thoſe within the Church replies again,

Who is this King of glory?

The Prieſt, knocking again, ſays,

The Lord of Powers, he is the King of Glory, lift up your Gates, *&c.*

Whereupon thoſe within the Church, repreſenting the Angel, open the doors, ſaying,

Who is this King of glory?

And the Proceſſion goes into the Church, ſinging the following Antiphon, to ſignifie, that Chriſt's ſolemn entry into *Jeruſalem*, was a figure of his triumphant entry into Heaven.

OUr Lord entering into the Holy City, the *Hebrew* Children, foretelling the Reſurrection unto Life, with Olive-boughs cryed out, *Hoſanna* in the higheſt. When the People heard that Chriſt was coming into *Jeruſalem*, they went to meet him with Palms.

THE

THE MASS FOR Palm-Sunday.

The Prieſt coming to the foot of the Altar, kneels, and, bowing, makes the ſign of the Croſs, ſaying, *Introibo ad altare Dei, &c.* Pſal. 42. he acknowledgeth, with humble reſpect, in the name of the Faithful, the Grace received of God, through the Merits of Chriſt's Paſſion, whereof the Sacrifice of the Maſs is a repreſentation, and, by the aſſiſtance of the Holy Ghoſt, ſpiritually to regenerate them, and eſtabliſh them in the Rights of their Heavenly Inheritance, which they had forfeited by Sin. He ſeems to be renewed in ſpirit, and in that takes confidence to approach the Altar, which in as much as it ſtands Eaſtward, according to the ancient Order of the Church, is a figure of Paradiſe, where God had placed *Adam* in the ſtate of his Innocency.

In the Name of the Father, and of the Son, and of the Holy Ghoſt. Amen.

I Will enter unto the Altar of God.

The

The Church using the Psalm *Judica me Deus*, &c. in their Names who have received Baptism, and preserved themselves in the state of Grace thereby received, in testimony of the joy they apprehend in that they are become Children of God, forbears it now, in the beginning of Mass, till Holy Saturday, this being a time of Sorrow, representing the Sufferings of Christ, her Spouse and Head.

Our help is in the Name of our Lord.

R. Who made Heaven and Earth.

Then the Priest confesses himself unworthy of so great a Benefit, as well through Original, as his Actual Sin, and therefore admonisheth the Faithful, on whose behalf he prays, to join with him in repentance, and acknowledge their own unworthiness before God.

I Confess unto Almighty God, to the blessed Virgin S. *Mary*, to the blessed S. *Michael* the Arch-angel, to the blessed S. *John Baptist*, to the Holy Apostles, *Peter* and *Paul*, to all the Saints, and you my Brethren, that I have very much sinned, in Thought, Word, and Deed, through my Fault, through my Fault, through my most grievous Fault. Therefore I beseech the blessed Virgin S. *Mary*, the blessed S. *Michael* the Arch-angel, the blessed S. *John Baptist*, the Holy Apostles, *Peter* and *Paul*, all the Saints, and you my Brethren, to Pray to God for me.

R. Almighty God have mercy upon thee, and forgive thy sins, and bring thee to life everlasting. P. Amen.

I con-

I Confeſs unto Almighty God, to the bleſſed Virgin S. *Mary*, to the bleſſed S. *Michael* the Arch-angel, to S. *John Baptiſt*, to the Apoſtles, *Peter* and *Paul*, to all the Saints, and to thee my Father, that I have very much ſinned, in Thought, Word, and Deed, through my Fault, through my Fault, through my moſt grievous Fault. Therefore I beſeech thee bleſſed Virgin S. *Mary*, the bleſſed S. *Michael* the Arch-angel, the bleſſed S. *John Baptiſt*, *Peter* and *Paul*, all the Saints, and thee my Father, to Pray to God for me.

P. ALmighty God have mercy on you, forgive you your ſins, and bring you to life everlaſting. *R.* Amen.

P. ALmighty and merciful Lord, grant us pardon, abſolution, and remiſſion of all our ſins. Amen.

This Confeſſion being made, the Prieſt and the Faithful encourage each other in the acknowledgement of God's mercy.

P. Thou being turned ſhalt quicken us, O Lord.

R. And thy people ſhall rejoyce in thee.

P. Shew us, O Lord, thy Mercy.

R. And give us thy Salvation.

P. O Lord, hear my Prayer.

R. And let my cry come unto thee.

P. Our

P. Our Lord be with you.

R. And with thy Spirit.

In this confidence the Priest ascends unto the Altar, and says,

TAke away, O Lord, our Iniquities, that so with a pure heart we may enter into the Holy of Holies. Through Christ our Lord. Amen.

The Priest, being at the Altar, kisseth it, in testimony of reconciliation with Christ and the Church triumphant, for the Altar represents Christ crucified, and the Reliques upon the Altar, the Saints of the Church triumphant, incorporated with Christ, and says,

WE pray thee, O Lord, through the Merits of thy Saints, whose Reliques are here, and of all Saints, that thou wilt please to pardon all my sins. Amen.

After this preparation the Priest begins the *Introit* of the Mass.

THE MASS FOR Palm-Sunday.

The ſtation in the Church of S. John Lateran.

As in the Old Law it was the cuſtome to bring the Paſchal Lamb into *Jeruſalem*, four days before the Feaſt, ſo Jeſus Chriſt, of whom the Paſchal Lamb was a figure, was pleaſed to come into *Jeruſalem* four days before the celebration of the Feſtival: And therefore the Church, repreſenting this Myſtery, makes to day the ſtation at *Rome*, in the Church conſecrated to God, in honour of S. *John Baptiſt*, becauſe he declared unto us, that our Saviour was the Lamb of God, which takes away the ſins of the World.

The Introit, *taken out of the* 21ſt Pſalm.

As this Day's Solemnity is a figure of the Victory which Chriſt gained over the World and the Devil, by his Paſſion and Triumphant Reſurrection, the Church repreſents thoſe Myſteries in the Introit of this Maſs, to teach us, that the Reſurrection of Chriſt, in as much as it relates to his fleſh, was not delayed as that of other men, but that he was exempted from corruption in the grave, triumphing over death and the fury of his perſecutors, whom the Scriptures compare to Lions, in reſpect of their

their cruelty, to Dogs, for their fury, and to Unicorns, for their pride. For every proud and ambitious spirit would command all others, as much as in him lies. The wicked *Jews* thought they had done a grand work, in that they were able to kill his Body, yet had they not power to hurt his Soul; they were able to take away a Mortal Life, but could not prejudice his Eternal Life, which is the onely and true Life: and though, as the Son of God, he were worthy to be heard, without Tears or Plaints, yet, to teach us our Duty, by his example, he would offer to God his Father most fervent Prayers, with Tears and Crys, beseeching him not to leave him dead in his grave. The Dignity of his Condition, the Reverence which he bore his Father, whose Honour he repaired by his Death, the incomparable Love wherewith his Father cherished him, easily prevail for a concession of so just a Request.

O Lord, prolong not thy help from me; look towards my defence. Save me out of the Lions mouth, and my humility from horns of Unicorns.

PSALM XXI.

The Church represents unto us the Humility and Obedience wherewith Christ, by a transport worthy his love, would perfectly fulfil his Father's Will, intimating unto us, that the sins of men, which he took upon him, did require, that he should be abandoned by his Father to all imaginable pains, whereby to make rigorous satisfaction to his Justice; yet that these words, *My God, my God, why hast thou forsaken me?* he speaks not in his own person, but as in the unhappy infirmity of our flesh, which he hath taken upon him, and on the behalf of the members of his mystical body, whose Groans and Prayers to his Father, and himself, he foresaw, through a propension of humane nature, desirous to be freed from Suffering and Death: for who can believe our Saviour should desire to avoid Death and Sufferings, since he came into the World to that end? Or who can imagine he spake in such sort, as if that which happened, had been against his will, who had power to give up his Soul to God, and take it again, though no man had power to bereave him of it? These words

then, of this 21st *Psalm*, are a figure of such Prayers as shall be addrest to God, by men in their afflictions, begging to be freed of them.

GOd my God, have respect unto me, why hast thou forsaken me? far from my salvation are words of my sins.

O Lord, prolong not thy help from me, *&c.*

Gloria Patri, &c. is not now said, because it is a publick Confession of Faith, which the Church omits at this time, when she represents the extreme impiety and infidelity of the *Jews*; And *Gloria in excelsis* is for the same reason forborn.

The Priest, in the name of the Faithful, acknowledges the need we all have of the Grace of our Redeemer, and repeats thrice the following words, addrest to each Person of the Holy Trinity, to express the great necessity we have of his assistance.

Lord, have mercy on us.
R. Lord, have mercy on us.
Lord, have mercy on us.
R. Christ, have mercy on us.
Christ, have mercy on us.
R. Christ, have mercy on us.
Lord, have mercy on us.
R. Lord, have mercy on us.
Lord, have mercy on us.

The Priest turns towards the Faithful, and beseeches God, that he will be pleased to make them worthy of his presence and mercy.

V. Our Lord be with you.

The Faithful, joyning Prayer with the Priest, beg the like Grace for him.

R. And with thy Spirit.

The Collect.

The Faithful beg of God Grace, to imitate the Humility, Obedience and Patience of Jesus Christ in all his Sufferings in this life, that so they may partake with him in glory of his Resurrection.

ALlmighty, Everlasting God, who hast caused our Saviour to take flesh, and to be crucified for Mankind, as an example of Humility to be imitated; Grant propitiously, that we may deserve to have both the Instruction of his Patience, and Fellowship of his Resurrection. Through the same our Lord, *&c.*

The Lesson out of the Epistle of St. Paul *the Apostle to the* Philippians, *Chap.* 2.

The Church represents the Cross unto us as the Ladder by which the Son of God descended from Heaven to the lowest degree of abatement on Earth, and by which he ascended to the highest pitch of Glory; and the Church teaches us, by the example of Jesus Christ, that we ought to be in the same disposition, both in regard of him and of all man, which he had in the work of our Redemption; that is, that we are to be ready and prepared, to divest our selves of Honour, Life and Goods, for the love of Him and our Neighbours, that as Christ was elevated above all Powers of Heaven, Earth and Hell, we may hope and expect a proportionable recompence after our humiliation.

BRethren, for this think in your selves, which also in Christ Jesus, who, when he was in the form of God, thought it not robbery, himself to be equal to God: but he exinanited himself, taking the form of a servant, made into the similitude of men, and in shape found as man; he humbled himself, made obedient unto death, even the death of the Cross. For the which God also hath exalted him, and hath given him a Name which is above all Names; That in the Name of Jesus every knee bow of the celestials, terrestrials, and infernals; and every tongue confess, that our Lord Jesus Christ is in the glory of God the Father.

The GRADUAL, *taken out of* 71*st* Psalm.

The Gradual is a Song wherein the Faithful, being instructed by hearing the Epistle read at Mass, raise themselves towards God in their holy desires, as by certain spiritual degrees, and prepare themselves to an attentive hearing of the Gospel and to profit by its Instructions. Thus by the Gradual in the Mass, the Faithful being taught by the Epistle preceding, that by Afflictions and Sufferings in this Life they must gain Heaven according to our blessed Saviour's example, they prepare themselves, by raising their spirits, to comprehend the Passion of our Saviour, and to meditate, that, since the Grace of the New Testament appertains to Life Everlasting, and not to this temporary one, Christ, as man, being to declare it to the World, ought not to draw a recommendation of it from terrestrial happiness. And hence came his Humiliations incomprehensible, hence his Passion, his Sufferings, his Scourgings wherewith he was so inhumanely torn, the Spittings by which his Divine Face was so outragiously abused, with all the other Injuries and Affronts he suffered: 'Twas, in fine,

sine, this brought him to the Cross; this covered, with Wounds, his Sacred Body, and at last delivered him to Death.

All those Marvels teach the Faithful, what their Piety ought to hope, and what recompence to beg of him whose children they are, to the end they deceive not their selves in proposing terrestrial happiness as a reward for their Service to God. And certainly 'tis a signal providence of Grace and Bounty, that God gives worldly happiness to the wicked, to the end, that good men may not place their content in the possession of it, whereupon the 72d *Psalm*, whence the Gradual of this Mass is extracted, personates a man, who repents that he had served God out of interest, that not a right heart and expected temporal rewards, and who, seeing the wicked live in abundance and plenty, was so far perplext, as almost to think that God had no providence of humane affairs; yet, casting aside this sinful fancy, by the authority of Saints, who truly belong to God, he is enforced to penetrate into so profound a secret, which yet he could not discover, with all his labour, until he entred into the Sanctuary of God, and knew their last end, that is, till having received the Holy Ghost, and obtained the conduct of his Grace, he considered the glory prepared by God for his faithful servants, and learnt to desire it; and understood what shall be the torment of the wicked, after these contemptible and fading pleasures which they have enjoyed.

THou hast held thy right hand, and in thy will thou hast conducted me, and with glory thou hast received me.

℣. How good is God to *Israel*, to them that are of a right heart: but my feet were almost moved; my feet almost slipped, because I have had zeal upon the wicked, seeing the peace of sinners.

The TRACT, *taken out of the* 21*st* Psalm.

This word expresseth it self, the words being pronounced and sung in a low and languishing manner, drawing the voice as groaning and lamenting, whereby to incite us to bewail

our ſins, and ask forgiveneſs of God. Likewiſe in the Tract of this Maſs, the Church repreſents the reaſon why we ought to have an extream regret for our ſins, ſince they obliged our Saviour to ſuffer death, to free and reconcile us by his humility to God his Father, from whom we ſo unhappily eſtranged our ſelves by our pride. Then the Church teaches us our obligation to give God thanks by theſe following Verſes of the 21ſt *Pſalm*, diſpoſing us to hear attentively the Paſſion of our Saviour, whereof this *Pſalm* prophetically makes mention, wherein we ought to obſerve how our Saviour ſometimes ſpeaks in his own, ſometimes in the perſon of his members; that which ſpeaks of ſins, only relating to us, that which ſpeaks of ſufferings, only to him as our head, who ſuffered for us. Yet in ſuffering thus for us, himſelf being blameleſs, he put himſelf in our ſtead, and took upon him our Obligations, he made our Debts his own, making ſatisfaction for our Tranſgreſſion.

GOd my God, have reſpect unto me: why haſt thou forſaken me?

℣. Far from my ſalvation are the words of my ſins.

℣. My God, I ſhall cry by day, and thou wilt not hear, and by night, and not for folly unto me.

℣. But thou dwelleſt in the Holy Place, the praiſe of *Iſrael*.

℣. In thee our Fathers have hoped, they hoped, and thou didſt deliver them.

℣. They cryed unto thee, and were ſaved; they hoped in thee, and were not confounded.

℣. But I am a worm, and no man; a reproach of men, and outcaſt of the people.

℣. All that ſaw me have ſcorned me, they have ſpoken with the lips and wagged the head.

℣. He

V. He hoped in the Lord, let him deliver him; let him ſave him, becauſe he afflicts him.

V. But themſelves have conſidered and beheld me, they have divided my garments amongſt them, and upon my veſture they have caſt lots.

V. Save me from the Lions mouth, and my humility from the horns of the Unicorns.

V. Ye that fear our Lord praiſe him, all the ſeed of *Jacob* glorifie ye him.

V. The generation to come ſhall be ſhewed to our Lord, and the heavens ſhall ſhew forth his juſtice to the people that ſhall be born, whom our Lord hath made.

V. And the juſtice by which he ſhall render them juſt, ſhall be ſhewed to the people.

At *Paris*, the Tract being ended, the Deacon begs God's grace to read the Paſſion of his Son, ſo effectually to the Faithful, that they may receive wholeſome effect thereby.

CLeanſe my heart and lips, O Almighty God, who didſt cleanſe the lips of the Prophet *Iſaiah* with a burning coal, and vouchſafe, through thy gracious mercy, to purifie me, that I may worthily pronounce thy Holy Goſpel. Through our Lord Jeſus Chriſt, *&c.*

Then

Then he asks blessing of the Priest.

V. Reverend Father bless me.

The Priest blesseth him, saying,

OUr Lord be in thy heart and in thy lips, that thou mayest worthily and competently publish his Gospel. Amen.

He incenseth the Book in acknowledgment that Christ is the true Son of God, who voluntarily put on humane nature, that by his death he might expiate our sins.

The Acolyts carry the lighted Tapers before the Deacon, to signifie the light of Grace and Glory which Christ by his death had merited for the Faithful.

According to the *Roman* Directory, the Deacon asks not the Priest blessing before his reading of the Passion of our Lord Jesus Christ, nor says, *Munda cor meum, &c:* nor doth he incense the Book, but performs all those Ceremonies afterwards.

Nor doth the Priest salute the People with *Dominus vobiscum, &c.* Our Lord be with you, to observe unto us a detestation of perfidious *Judas*, who betrayed our Saviour with a Salute.

Nor do the People answer, *Gloria tibi Domine, &c.* Glory be to thee, O Lord, to express that they do not glorifie Jesus Christ in his Passion.

Neither are the lighted Tapers carried to signifie, that as well upon Earth, through the Eclipse of the Sun and Moon, the light of the World was extinguished, as in Heaven by the Death of our Saviour.

Lastly, The Book is not incensed to mind us, that the fervour of Christ's Disciples Prayers was then abated.

The

The Paſſion of our Lord Jeſus Chriſt according to St. Matthew, *Chap.* 26, 27.

AT that time Jeſus ſaid to his Diſciples, You know that after two days ſhall be Paſche, and the Son of man ſhall be delivered to be crucified. Then were gathered together the Chief Prieſts and Ancients of the People into the Court of the High Prieſt, who was called *Caiaphas*: And they conſulted how they might by ſome guile apprehend Jeſus, and kill him; But they ſaid, Not on the Feſtival-day, leſt perhaps there might be a tumult among the people. And when Jeſus was in *Bethania*, in the houſe of *Simon* the leper, there came to him a Woman, having an Alabaſter Box of Precious Oyntment, and poured it out upon his Head, as he ſat at the Table. And the Diſciples ſeeing it, had indignation, ſaying, Whereto is this waſte? for this might have been ſold for much, and given to the poor. And Jeſus knowing it, ſaid to them, Why do you moleſt this Woman? for ſhe hath wrought a good work upon me; for the poor you have always with you, but me you have not always, for ſhe, in pouring this Oyntment upon my Body, hath done it to bury me. Amen, I ſay to you; where-

whereſoever this Goſpel ſhall be preached in the whole World, that alſo ſhe hath done, ſhall be reported for a memory of her. Then went one of the twelve, which was called *Judas Iſcariot*, to the Chief Prieſts, and ſaid to them, what will you give me, and I will deliver him unto you? But they appointed unto him Thirty Pieces of Silver. And from thenceforth he ſought opportunity to betray him. And the firſt day of the Azymes the Diſciples cames to Jeſus, ſaying, Where wilt thou that we prepare the Paſche? But Jeſus ſaid, Go into the City to a certain man, and ſay to him, the Maſter ſaith, My time is at hand, with thee do I make the Paſche with my Diſciples. And the Diſciples did as Jeſus appointed them, and they prepared the Paſche. But when it was even, he ſate down with his twelve Diſciples; And while they were eating, he ſaid, Amen, I ſay unto you, That one of you ſhall betray me. And they being very ſad, began every one to ſay, Is it I, Lord? but he anſwering, ſaid, He that dippeth his hand with me in the Diſh, he ſhall betray me. The Son of man indeed goeth as it is written of him; but wo be to that man by whom the Son of man ſhall be betrayed; it were good for him if that man had not been born. And *Judas*, that betrayed him, ſaid, Is it I, Rabbi? he ſaith to him, Thou haſt ſaid. And whiles they were at Supper, Jeſus took Bread, and bleſſed,

and

and brake; and he gave to his Diſciples, and ſaid, Take ye, and eat; this is my Body. And taking the Chalice, he gave thanks, and gave to them, ſaying, drink ye all of this; for this is my Blood of the New Teſtament, which ſhall be ſhed for many unto remiſſion of ſins. And I ſay unto you, I will not drink from henceforth of this fruit of the Wine, until that day when I ſhall drink it with you new in the Kingdom of my Father. And an Hymn being ſaid, they went forth unto Mount *Olivet*. Then Jeſus ſaid to them, All you ſhall be ſcandalized in me this night: For it is written, I will ſtrike the Paſtor, and the ſheep of the flock ſhall be diſperſed; but after I ſhall be riſen again, I will go before you into *Galilee*. And *Peter*, anſwering, ſaid to him, Although all ſhall be ſcandalized in thee, I will never be ſcandalized. Jeſus ſaid to him, Amen, I ſay to thee, that in this night, before the Cock crow, thou ſhalt deny me thrice. *Peter* ſaid to him, Yea, though I ſhould die with thee, I will not deny thee. Likewiſe alſo ſaid all the Diſciples. Then Jeſus cometh with them into a Village called *Gethſemani*; and he ſaid to his Diſciples, Sit you here, while I go yonder, and pray. And taking to him *Peter*, and the two Sons of *Zebedee*, he began to wax ſorrowful, even unto death; ſtay here and watch with me. And, being gone forward a little, he fell upon his face,

face, praying, and ſaying, My Father, if it be poſſible, let this Chalice paſs from me; nevertheleſs, not as I will, but as thou. And he cometh to his Diſciples, and findeth them ſleeping; and he ſaith to *Peter*, Even ſo? could you not watch one hour with me? Watch ye, and pray, that ye enter not into temptation. The ſpirit indeed is prompt, but the fleſh weak. Again, the ſecond time he went, and prayed, ſaying, My Father, if this Chalice may not paſs, but I muſt drink it, thy will be done. And he cometh again, and findeth them ſleeping; for their eyes were become heavy. And leaving them, he went again, and he prayed the third time, ſaying, the ſelf-ſame word. Then he cometh to his Diſciples, and ſaith to them, Sleep ye now, and take reſt; behold, the hour approacheth, and the Son of man ſhall be betrayed into the hands of ſinners. Riſe, let us go; behold, he approacheth, that ſhall betray me. As he yet ſpake, behold *Judas*, one of the twelve, came, and with him a great multitude with Swords and Clubs, ſent from the Chief Prieſts and the Ancients of the People. And he that betrayed him, gave them a ſign, ſaying, Whomſoever I ſhall kiſs, that is he, hold him. And forthwith, coming to Jeſus, he ſaid, Hail, Rabbi, and he kiſſed him. And Jeſus ſaid to him, Friend, whereto art thou come? Then they drew neer, and laid hands on

on Jeſus, and held him, and behold, one of them that were with Jeſus, ſtretching forth his hand, drew out his ſword, and ſtriking the ſervant of the High Prieſt, cut off his ear. Then Jeſus ſaid to him, Return thy ſword into his place; for all that take the ſword, ſhall periſh with the ſword. Thinkeſt thou that I cannot ask my Father, and he will give me preſently more than twelve legions of Angels? How then ſhall the Scriptures be fulfilled, that ſo it muſt be done? In that hour Jeſus ſaid to the multitudes, You are come out as it were to a thief, with Swords and Clubs to apprehend me: I ſate daily with you teaching in the Temple, and you laid no hands on me. And this was done, that the Scriptures of the Prophets might be fulfilled. Then the Diſciples all leaving him, fled. But they, taking hold of Jeſus, led him to *Caiphas* the High Prieſt, where the Scribes and Ancients were aſſembled: And *Peter* followed him afar off, even to the Court of the High Prieſt; and going in, he ſate with the ſervants, that he might ſee the end. And the Chief Prieſts and whole Council ſought falſe witneſs againſt Jeſus, that they might put him to death; and they found not, whereas many falſe witneſſes had come in. And laſt of all, there came two falſe witneſſes, and they ſaid, This man ſaid, I am able to deſtroy the Temple of God, and, after three days, to re-edifie it. And the

High

High Priest, rising up, said to him, Answerest thou nothing to the things which these do testifie against thee? But Jesus held his peace. And the High Priest said to him, I adjure thee, by the living God, that thou tell us, if thou be Christ, the Son of God. Jesus said to him, Thou hast said. Nevertheless I say to you, Hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of Heaven. Then the High Priest rent his garments, saying, He hath blasphemed, what need we witnesses any further? Behold, now ye have heard the blasphemy; how think you? But they answering, said, He is guilty of death. Then did they spit on his face, and buffeted him, and others smote his face with the palms of their hands, saying, Prophesie unto us, O Christ, who is he that struck thee? But *Peter* sate without the court, and there came to him one wench, saying, Thou also wast with Jesus the *Galilean*: but he denied before them all, saying, I wot not what thou sayest. And, as he went out of the gate, another wench saw him, and she said to them that were there, And this fellow also was with Jesus the *Nazarite*; and again he denied, with an Oath, that he knew not the man. And, after a while, they came that stood by, and said to *Peter*, Surely thou also art of them, for even thy speech doth betray thee. Then he began to curse and to swear, that

he

he knew not the man. And incontinent the Cock crew. And *Peter* remembred the word of Jeſus which he had ſaid, Before the Cock crow, thou ſhalt deny me thrice; And going forth, he wept bitterly. And when morning was come, all the Chief Prieſts and Ancients of the people conſulted together againſt Jeſus, that they might put him to death. And they brought him bound, and delivered him to *Pontius Pilate* the preſident. Then *Judas*, that betrayed him, ſeeing that he was condemned, repenting him, returned the thirty ſilver pieces to the Chief Prieſts and Ancients, ſaying, I have ſinned, betraying juſt blood. But they ſaid, What is that to us? Look thou to it. And caſting down the ſilver pieces in the Temple, he departed, and went and hanged himſelf with an halter. And the Chief Prieſts, having taken the ſilver pieces, ſaid, It is not lawful to caſt them into the *Corbana*; becauſe it is the price of blood. And after they had conſulted together, they bought with them the potters field, to be a burying place for ſtrangers. For this cauſe that field was called *Haceldama*; that is, the field of blood, even to this preſent day. Then was filled that which was ſpoken by *Jeremy* the Prophet, ſaying, And they took the thirty pieces of ſilver, the price of the prized, whom they did prize of the Children of Iſrael; and they gave them into the potters field, as the Lord did appoint

to me. And Jeſus ſtood before the Preſident, and the Preſident asked him, ſaying, Art thou the King of the *Jews?* Jeſus ſaith to him, Thou ſayeſt. And when he was accuſed of the Chief Prieſts and Ancients, he anſwered nothing. Then *Pilate* ſaith to him, Doeſt thou not hear how great teſtimonies they alledge againſt thee? And he anſwered him not to any word, ſo that the Preſident did marvel exceedingly. And upon the ſolemn day the Preſident had accuſtomed to releaſe unto the people one priſoner, whom they would. And he had then a notorious priſoner, that was called *Barabbas*; they therefore being gathered together, *Pilate* ſaid, Whom will you that I releaſe to you? *Barabbas*, or Jeſus, that is called Chriſt? For he knew that for envy they had delivered him. And as he was ſitting in place of judgment, his wife ſent unto him, ſaying, Have thou nothing to do with that juſt man, for I have ſuffered many things this day in my ſleep for him. But the Chief Prieſts and Ancients perſwaded the people, that they ſhould ask *Barabbas*, and make Jeſus away. And the Preſident, anſwering, ſaid, to them, Whether will you of the two to be releaſed unto you? But they ſaid *Barabbas*. *Pilate* ſaid to them, What ſhall I do then with Jeſus, that is called Chriſt. They ſaid all, Let him be crucified. The Preſident ſaid to them, Why, what evil hath he done? But they cried the more, ſaying, Let him be crucified.

fied. And *Pilate*, ſeeing that he nothing prevailed, but rather a tumult was toward, taking water, he waſhed his hands before the people, ſaying, I am innocent of the blood of this juſt man; look you to it. And the whole people, anſwering, ſaid, His blood be upon us and upon our children. Then he releaſed to them *Barabbas*, and having ſcourged Jeſus, delivered him unto them to be crucified. Then the Preſident's ſouldiers, taking Jeſus into the palace, gathered together unto him the whole band; and ſtripping him, put a ſcarlet cloak about him, and platting a crown of thorns, put it upon his head, and a reed in his right hand; and bowing the knee before him, they mocked him, ſaying, Hail, King of the *Jews*; and ſpitting upon him, they took the reed and ſmote his head. And after they had mocked him, they took off the cloak from him, and put on him his own garments, and led him away to crucifie him. And in going they found a man of *Cyrene*, named *Simon*, whom they forced to take up his Croſs. And they came into the place which is called *Golgotha*, which is the place of *Calvari*. And they gave him Wine to drink, mingled with Gall. And when he taſted, he would not drink. And after they had crucified him, they divided his garments, caſting lots, that it might be fulfilled which was ſpoken to the Prophet, ſaying, They divided my garments among them, and upon

my vesture they did cast lots. And they sate and watched him. And they put over his head his cause written, This is Jesus the King of the Jews. Then were crucified with him two thieves; one on the right hand, and one of the left; And they passed by, blaspheming him, wagging their heads, and saying, Vah, Thou that destroyest the Temple of God, and in three days doest re-edifie it, save thine own self: if thou be the Son of God, come down from the Cross. In like manner also the Chief Priests, with the Scribes and Ancients mocking, said, He saved others, himself he cannot save: if he be King of *Israel*, let him now come down from the Cross, and we will believe him. He trusted in God, let him now deliver him, if he will: for he said, That I am the Son of God. And the self-same thing the thieves also that were crucified with him, reproached him withal. And from the sixth hour there was darkness made upon the whole earth, until the ninth hour Jesus cryed out with a mighty voice saying, Eli, Eli Lamasabacthani? that is, my God, my God, why hast thou forsaken me?

[*These words are spoken as out of humane frailty, wherewith Christ was pleased to cloath himself, to teach us, that we must be deprived of the goods and comforts of this world, whereby to elevate us to desire and hope of Eternal.*]

And certain that stood there and heard, said, He calleth *Elias*. And incontinent one of them running, took a spung and filled it with vinegar, and

and put it on a reed, and gave him to drink. And others said, Let be, let us see whether *Elias* come to deliver him. And Jesus again crying with a mighty voice, yielded up the ghost.

[*Here the Faithful kneel or prostrate themselves a while upon the ground.*]

And behold, the Veil of the Temple was rent in two pieces, from the top even to the bottom;

[*It was a great piece of Hanging, or Tapistry, before the Sanctuary; and this was done to signifie, that the Old Law was taken away in Christ.*]

and the earth did quake, and the rocks were rent, and the graves were opened: and many bodies of the Saints, that had slept, rose; and they going forth out of the graves after his resurrection, came into the holy city, and appeared to many. And the Centurion, and they that were with him, watching Jesus, having seen the Earthquake, and the things that were done, were sore afraid, saying, Indeed this was the Son of God. And there were many women afar off, which had followed Jesus from *Galilee*, ministring unto him: among whom was *Mary Magdalene*, and *Mary* the mother of *James* and *Joseph*, and the mother of the Sons of *Zebedee*. And when it was evening, there came a certain rich man of *Aramithæa*, named *Joseph*, who also himself was Disciple to Jesus. He went to *Pilate*, and asked the body of Jesus. Then *Pilate* commanded, that the body should

be delivered. And *Joseph*, taking the body, wrapt it in clean Syndon, and laid it in his own new Monument, which he had hewed in a rock. And he rolled a great stone to the door of the Monument, and went his way. And there was there *Mary Magdalene*, and the other *Mary* sitting over against the Sepulchre.

AND the next day, which is after the Parasceue, the Chief Priests and the Pharisees came together to *Pilate*, saying, Sir, we have remembred that the seducer said, yet living, After three days I will rise again. Command therefore the Sepulchre to be kept until the third day, lest perhaps his Disciples come and steal him, and say to the people, He is risen from the dead: and the last errour shall be worse than the first. *Pilate* said to them, You have a guard; go, guard it, as you know. And they departing, made the Sepulchre sure, sealing up the stone with watchmen.

Then the *Creed* is said, which is the sum of our Belief, wherein we confess we believe what we heard in the Gospel.

I Believe in one God Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible. And in our Lord Jesus Christ, the only begotten Son of God and born of the Father before all Ages, God of God, light of light, true God of the true God, who was begotten, not made, consubstantial to the

the Father, by whom all things were made, Who deſcended from Heaven for us men, and for our ſalvation, and taking fleſh of the Virgin *Mary*, by the operation of the Holy Ghoſt, became man. He was alſo crucified for us, under *Pontius Pilate*, ſuffered, and was buried, and roſe again the third day, according to the Scriptures. He aſcended into Heaven, and ſits on the right hand of the Father, and will come again in glory to judge the living and the dead, whoſe Kingdom will have no end. I believe in the Holy Ghoſt, the Lord and giver of life, who proceeds from the Father and the Son, who ſpoke by the Prophets. I believe one Holy Catholick Church, I confeſs one Baptiſm for the remiſſion of ſins. I expect the reſurrection of the dead, and life in the world to come. Amen.

The Prieſt, turning towards the Faithful, prays to God for his grace, that they may perform his Commandments, and offer themſelves worthily to his Majeſty.

℣. Our Lord be with you.

The Faithful ask the ſame grace of God for him.

℟. And with thy Spirit.

The OFFERTORY, *taken out of the* 68*th* Pſalm.

The Church repreſents unto us, that the moſt piercing grief our Saviour endured, and whereof he could not have the leaſt eaſe, was his foreſight of ſo great number of men, as by

their impiety would render themſelves unworthy the fruit of his Paſſion, which is Eternal Life, and that inſtead of their acknowledgment for their ſalvation, which he had purchaſed for them, he ſhould receive outrages more ſharp and bitter than the Gall and Vinegar preſented him upon the Croſs.

MY heart hath looked for reproach and miſery, and I expected ſomebody that would be ſorrowful with me, and there was none. I ſought for a comforter, and I found him not, and they gave gall for my meat, and in my thirſt they gave me vinegar to drink.

After the Offertory, the Prieſt takes the Patten, and offers the Bread, which is to be conſecrated, ſaying,

REceive, O Holy Father Almighty and Eternal God, this immaculate Hoſt, which I, thy unworthy ſervant, offer to thee my living and true God, for my innumerable ſins, offences and negligences; for all here preſent, and for all faithful Chriſtians, living and dead, that it may avail me and them to life everlaſting. *Amen.*

Then the Prieſt puts the Wine and Water into the Chalice, ſaying,

O God, who, as a wonderful effect of thy power, haſt created humane nature, and reſtored it by a greater Miracle; Grant us, by the Myſtery of this Wine and Water, to partake of his Divinity, who did vouchſafe upon him our humanity; namely, Jeſus Chriſt our Lord thy Son, who, being God, liveth and reign-

reigneth with thee, in the unity of the Holy Ghoſt, for ever and ever. Amen.

The Prieſt, offering the Chalice in the midſt of the Altar, ſays,

WE offer unto thee, O Lord, this Chalice of ſalvation, beſeeching thy clemency, that it may aſcend before thy Divine Majeſty as a ſweet perfume for our ſouls health, and for the whole worlds. Amen.

WE preſent our ſelves before thee with an humble and contrite ſpirit; O Lord, accept of us, and grant that this ſacrifice may be made agreeable this day unto thee, O Lord God.

Bleſſing the Bread and Wine he offers, then ſays,

COme, Omnipotent Sanctifier and Eternal God, and bleſs this ſacrifice prepared for the glory of thy Holy Name.

Waſhing his hands, and by that Ceremony teſtifying his care to cleanſe his ſoul, he ſays theſe following Verſicles out of the 25th *Pſalm.*

I Will waſh my hands amongſt Innocents.
And I will compaſs thy Altar, O Lord.
That I may hear the voice of praiſe, and ſhew forth all thy marvellous works.
Lord, I have loved the beauty of thy houſe, and the place of the habitation of thy glory.

Deſtroy,

Deſtroy not, O God, my ſoul with the impious, and my life with bloody men.

In whoſe hands are iniquities, their right hand is repleniſhed with gifts.

But I have walked in my innocency, redeem me and have mercy on me.

My foot hath ſtood in the direct way. In the Churches I will bleſs thee, O Lord.

Glory be to the Father, *&c.*

The Prieſt, having waſht his hands, bowing at the midſt of the Altar, ſilently makes an oblation of the Sacrifice which he is now about to preſent to the Holy Trinity, in memory of the principal myſteries of Chriſt, and in the honour of the chief Saints.

REceive, O Holy Trinity, this Oblation which we make unto thee, in memory of the Paſſion, Reſurrection, and Aſcenſion of our Lord Jeſus Chriſt; And in the honour of the ever bleſſed Virgin *Mary*, St. *John Baptiſt*, the holy Apoſtles *Peter* and *Paul*, and of all Saints, to their honour and our benefit, that they, whom we commemorate on earth, will vouchſafe to make interceſſion for us in Heaven. Through the ſame Chriſt our Lord. *Amen.*

The Prieſt, turning towards the Faithful, admoniſheth them to joyn in Prayer with him, that this their common Sacrifice, which he is now about, may be acceptable to God.

Pray, Brethren, that mine and your Sacrifice may be acceptable to God the Father Almighty.

The People anſwer,

O Lord, receive this Sacrifice from thy hands, to the honour and glory of his Name, to our particular benefit, and for the good of the whole Church.

The Prieſt ſays in a low voice, *Amen.*

The SECRET.

The Faithful beg of God a ſolid piety and true ſence of the Pain and Sufferings of his Son Jeſus Chriſt, whereby to be made capable of the benefit thereby obtained for us of life everlaſting.

GRant, we beſeech thee, O Lord, that this Oblation, made before thy Divine Majeſty, may obtain us the Grace of Piety, and procure us Eternal Happineſs. Through our Lord, &c.

THE

THE PREFACE.

That is to say,

The Beginning of the Canon of the Mass, and the General Preparation for the Sacrifice.

The Priest disposes the Faithful, advising them to elevate their hearts to God, to disengage them from all the solicitudes of Creatures; to begin the Sacrifice with their hearts, acknowledging the greatness of God's benefits, and in particular those of his Incarnation and Passion of his Son, our Lord Jesus Christ.

V. Our Lord be with you.
R. And with thy Spirit.
V. Lift up your hearts.
R. We have them lifted up to our Lord.

The Priest bids them consider, that 'tis God alone who puts their hearts into that condition, and that therefore they ought to give him publick thanks.

Let us give thanks to our Lord God.

The Faithful anſwer, that 'tis juſt and reaſonable, and according, that they do give publick thanks by the Prieſt, and particularly by their inward reſentments; heartily concurring in what the Prieſt ſays.

It is meet and juſt.

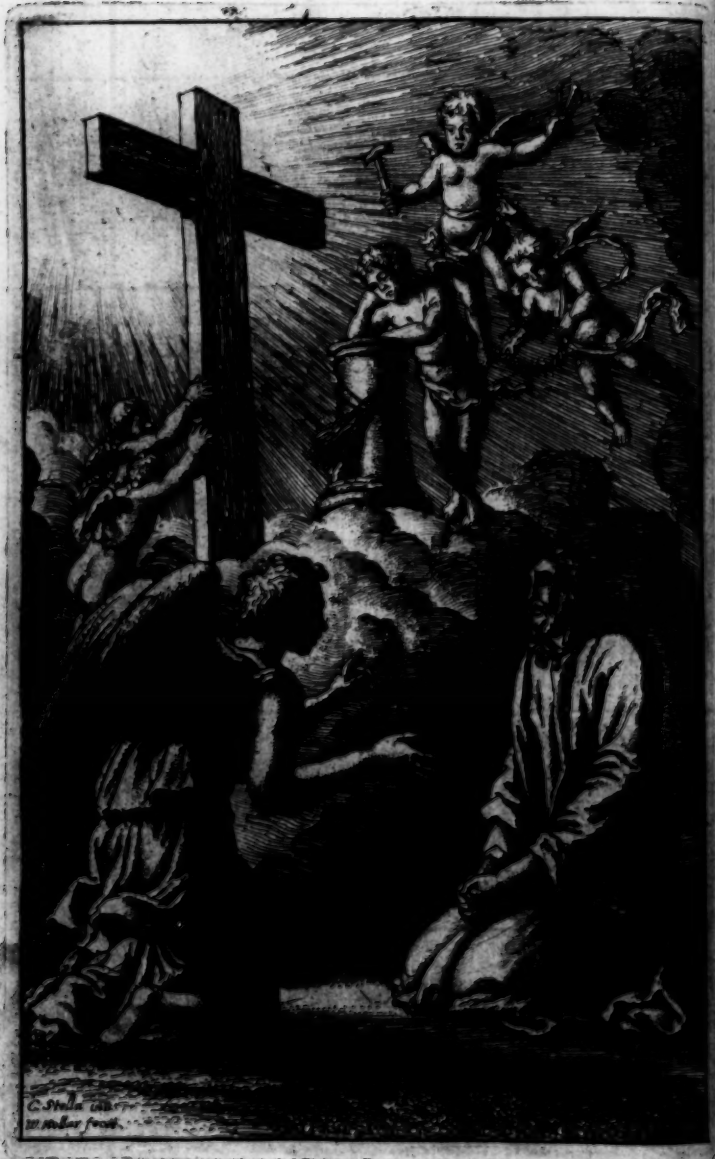
The Prieſt, in the name of the Faithful, acknowledges the obligation of giving God thanks always and every where, for his goodneſs, in vouchſafing, that his Son ſhould by the wood of the Croſs ſave Mankind and deſtroy the Devil. As this enemy of Mankind had made uſe of the Fruit of a Tree, to eſtabliſh his tyranny and ruine man, and becauſe we are not capable to make worthy acknowledgments for ſo inеſtimable a benefit, the Prieſt joyns with this our Saviour, through whom he gives praiſe to God, as alſo with the Angels, Cherubins, and Seraphins, who praiſe and adore God with an awful regard, through Jeſus Chriſt, and unites himſelf to them in Chriſt, as the common Father and Head of Men and Angels, ſinging that Hymn which the bleſſed Spirits uſe in Heaven, in honour of God, *Sanctus, Sanctus, Sanctus*, Holy, Holy, Holy, and the Canticle which the Children ſung at Chriſt's triumphant entry into *Jeruſalem*, *Benedictus qui venit, &c.* Bleſſed is he that comes, *&c.* to teſtifie the ſpiritual unity between Angels and Men, in praiſing the Divine Majeſty, and to expreſs, that we ought to be as pure as Angels and innocent as Children to give God Almighty worthy and due praiſes.

IT is truly meet and juſt, right and healthful, that we always, and in all places, give thanks to thee, O holy Lord, Father Almighty, Everlaſting God, who didſt ordain the Salvation of Mankind in the Wood of the Croſs, that Life might be there reſtored, whence Death aroſe, and that he might be conquered by a Tree, who had been conquered thereby, through Chriſt our Lord. By whom the

the Angels praiſe thy Majeſty, the Dominations adore thee, the Powers tremble, the Heavens and the Heavenly Vertues, and the bleſſed Seraphins, in one common joy, celebrate thy Name; amongſt whom, we beſeech thee, that our humble Addreſſes may be admitted, ſaying, Holy, Holy, Holy Lord God of Sabaoth. The Heavens and Earth are full of thy glory, *Hoſanna* in the higheſt. Bleſſed is he that comes in the Name of our Lord, *Hoſanna* in the higheſt.

THE




C. Stella
W. Baker fecit

THE CANON OF THE MASS:

OR,

The RULE and ORDER which the CHURCH obſerves in celebrating the Sacrifice.

The Prieſt, in the name of the Faithful, makes his addreſs to God the Father, and preſents this Sacrifice by Jeſus Chriſt his Son, as by our Mediator for the whole Church, for the Pope, for our Biſhop, for our King, and for all faithful Catholicks.

WE therefore, moſt merciful Father, humbly beſeech thee, through thy Son Jeſus Chriſt our Lord, to accept and bleſs theſe ✠ Gifts, theſe ✠ Preſents, theſe ✠ Immaculate Sacrifices, which in the firſt we offer unto

unto thee for thy Holy Catholick Church, to which thou wilt pleaſe to grant peace and preſerve and maintain in unity through the whole World with the Pope *N.* thy ſervant, and our Prelate *N.* and our King *N.* with all Orthodox Believers of the Catholick Apoſtolick Faith.

Then the Prieſt makes a particular Commemoration of the living, for whom he intends to offer his Sacrifice.

REmember, O Lord, all thy ſervants, Men and Women.

Here he makes mention of thoſe, for whom he prays in particular.

And all ſuch eſpecially as are here preſent, whoſe Faith and Devotion is known unto thee, for whom we offer, and who offer to thee, for themſelves or friends, this Sacrifice of Praiſe, for the Benefit of their Souls, in hope of health and ſalvation, and pay their vows unto thee, the Eternal, Living and True God.

The Prieſt, by the vertue of the union of the Church militant, with the triumphant in Jeſus Chriſt, beſeeches God, that he will pleaſe to ſupply the defect of his preſent Prayers, imploring protection by the Merits and Suffrages of the moſt bleſſed Virgin, of the Apoſtles, Martyrs, and all Saints.

PArticipating in the ſame Communion and Commemorating chiefly the ever glorious Virgin *Mary*, Mother of our Lord Jeſus Chriſt; the bleſſed Apoſtles and Martyrs, *Peter* and *Paul*,

Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and *Thadeus, Linus, Cletus, Clement, Xistus, Cornelius, Cyprian, Laurence, Chrysoganus, John* and *Paul, Cosmas* and *Damianus*, and of all Saints, by whose Merits and Prayers be pleased to grant, that in all things we may be protected by thee. Through the same Christ our Lord. *Amen.*

The Priest spreads his hands over the Host and Chalice, in testimony, that he offers up himself to God, together with this Sacrifice, begging four things, 1. That he will please to accept of this Offering. 2. That he will grant us Peace. 3. That he will deliver us from Everlasting Death. 4. That he will place us amongst the blessed.

WE beseech thee, O Lord, therefore graciously to accept this oblation of our servitude, as likewise of thy whole Family, granting us Peace in our days, and preserving us from Eternal Death, place among thy Elect. Through Christ our Lord. *Amen.*

The Priest beseecheth God to receive and bless this Offering, so as that he will please to accept of it, and that it may become the Body and Blood of his Son, our Lord Jesus Christ, to expiate our sins, and reconcile us to his Majesty.

WE beseech thee, O God, that thou wilt be pleased to make this Oblation blessed, approved, effectual, reasonable and acceptable, that it may be made unto us the Body and Blood of thy most beloved Son, our Lord Jesus Christ.

The Consecration.

After this Prayer the Priest comes to the principal action of the Sacrifice, and commemorates all that Christ did or said when he instituted this Holy Sacrament, and therefore, after his example, he blesseth and consecrateth the Bread in the same manner.

WHO, the day before his Passion, took the Bread into his holy and venerable hands, and, lifting his eyes towards heaven, to thee his God and omnipotent Father, to thee giving thanks, he blessed, broke, and gave to his Disciples, saying, Take and eat ye all of this, FOR THIS IS MY BODY.

The Elevation of the Host.

Here the Priest, after he hath upon his knees adored the Body of Jesus Christ, he lifts it up to be seen and adored by the Faithful, and to mind them, that Christ's Body was elevated upon the Cross.

The Consecration of the Blood of Jesus Christ.

He blesseth and consecrateth the Wine, as Christ consecrated it, turning the Wine into his Blood, whereby he established and ratified his New Testament, and signed the New Alliance he contracted with us to continue for ever.

IN like manner, after he had supt, taking this excellent Chalice into his holy and venerable hands, giving thee also thanks, he blessed it and gave it to his Disciples, saying, Take and drink ye all of this, FOR THIS IS THE CHA-

CHALICE OF MY BLOOD OF THE NEW AND EVERLASTING TESTAMENT, (a Mystery of Faith) WHICH SHALL BE SHED FOR YOU AND FOR MANY, FOR THE REMISSION OF SINS. This as often as you shall do, you shall do in memory of me.

The Elevation of the Chalice.

And then, adoring the Blood of our Saviour, he elevates it for the same reason as he did the Body.

And, as he offers this Holy Sacrifice in the Person of Christ, in whose stead he hath celebrated this mysterious Consecration, so is it done in the Name of the Church in honour of the three Mysteries of the Son of God, *viz.* Of his Passion, which we account from the Hour of his Conception, till his Death, of his Resurrection, and Ascension. The Signs of the Cross, which the Priest makes over the Host after Consecration, design unto us the particular manner of his immolation.

WHerefore, O Lord, we thy servants, and the sanctified people also being mindful both of the blessed Passion of the same Christ thy Son our Lord, and of his Resurrection, as also of his glorious Ascension into Heaven, we offer unto thy most excellent Majesty, of thy Gifts bestowed upon us, A pure Host, a holy Host, an immaculate Host, the Holy Bread of Eternal Life and Chalice of Perpetual Salvation.

The Priest beseeches God to accept of this Sacrifice, in memory of *Abel*'s Sacrifice, of *Abraham*'s and *Melchisedek*'s, which were only Figures of this.

WHich we beseech thee propitiously to regard and to receive this Holy Sacrifice and Immaculate Host, as thou wert pleased to receive the Gifts of thy just Child *Abel*, and the Sacrifice of our Patriarch *Abraham*, as likewise that which thy High Priest *Melchisedeck* offered unto thee.

Supplices te rogamus.

Jesus Christ communicates his Substance to the blessed in Heaven, without Veil or Sacraments, though he communicates himself sacramentally to men on earth; and as the wicked are indifferently mixt with the just upon Earth, it happens that the wicked receive the Communion indistinctly with the just, but it is otherwise in Heaven, where the Son of God communicates himself only to the Saints. And hereupon the Priest, on the behalf of the Faithful, asks God's grace, that Jesus Christ, who in the Holy Scriptures is called the Angel of the Great Council and of the New Testament, will give himself unto them, under the shadow of this Holy Sacrament, as he gives himself to the blessed without veil on the sublime and celestial Altar in the bosom of his Divinity; that is to say, that as all those are worthy, who receive Christ in Heaven, as being Saints, so he would please to furnish all these with such his blessings and celestial gifts, as may enable them to receive him worthily.

WE therefore, Almighty God, most humbly beseech thee to command these things to be represented to thy High Altar, in presence of thy Divine Majesty, by the hands of thy Holy Angel, that all, who participating of this Altar, shall receive the Body and Blood of Christ, may be repleniſhed with thy Heavenly Grace and

and Bleſſing. Through the ſame Chriſt our Lord. *Amen.*

The Commemoration for the Dead.

Memento, &c.

As our Redeemer, by his deſcent into Hell, after his death, by the Merits of his Sacrifice, freed the Faithful from Limbus and Purgatory, who there expected his coming, and were in a condition of relief, the Prieſt begs of God, by the Merits of this Sacrifice, which he offers in memory of his Son's death and deſcent into Hell, that he will pleaſe to grant relief and reſt to the Souls of the Faithful, which they expect in Purgatory, being there as in a dream of Peace, either for that they are to come one day thence, as out of a dream, to enjoy a peaceable and happy life, no longer ſubjected to the neceſſity of ſleep, or becauſe the anguiſh of their pains troubles not the peace of their conſcience, in obedience and conformity to our Saviour's will, being full of hope and confidence, inſomuch that we may ſay theſe tranſitory pains are but as a dream, in compariſon of thoſe which are damned ſuffer in Hell for ever.

REmember alſo, O Lord, thy ſervants, Men and Women, *N.* and *N.* who have gone before us with the ſign of Faith, and now reſt in Peace.

Here remember ſuch particular perſons as you beſt pleaſe.

WE humbly beſeech, O Lord, to grant to theſe, and to all thoſe who reſt in Chriſt, a Place of Refreſhment, Light and Peace. Through the ſame Chriſt our Lord. *Amen.*

The Priest, striking his breast, says,

Nobis quoque peccatoribus.

The Priest, after he hath prayed to God for the Faithful, both living and dead, prays for himself, and all other Priests, that it may please his Divine Majesty, by his mercy, to supply their defects, and grant him the grace to partake of the company of the Saints, through the Merits of Jesus Christ.

VOuchsafe also to grant unto us sinners, thy servants, hoping, from the multitude of thy mercies, a part and society with thy Apostles and Martyrs, *John, Stephen, Matthias, Barnaby, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecily, Anastasia,* and with all Saints; among whom we humbly beseech thee to admit us, not esteeming our merit, but mercifully granting thy pardon. Through Christ our Lord. *Amen.*

Per quem hæc omnia, &c.

The Priest protests before God the Father, that the Sacraments now upon the Altar, with all the Benefits it contains, proceeds from him, through Jesus Christ, by whom, as by the Chief Priest, he daily produces it by a kind of Creation and Consecration, and life-giving Satisfaction, replenished with all sorts of Blessings, bestowing it upon us as a nourishment fit for our Souls; that being enlivened by his Spirit, we may render him all due Honour and Glory, confessing, that God the Father receives nothing by us, but by, with, and in Jesus Christ. By Jesus Christ, as Mediator and Fountain of all good works, with Jesus Christ, for being but one and the same Divinity and Nature he communicates his Glory with him and the Holy Ghost in the bottom of his Divinity. In

Jesus

Jesus Christ, in the Unity of his Body and Members, who make one person with him; and it is in his Person incarnate that God is perfectly adored.

BY whom, O Lord, thou dost always create all these goods, thou dost sanctifie, quicken, bless, and bestow them on us, by him, and with him, and in him, O God the Father Almighty, all Honour and Glory is due to thee in the Unity of the Holy Ghost.

Per omnia sæcula, &c.

The Priest, in a loud voice, concludes his protestation, That he comes to praise and adore God eternally, and invites the Faithful to a consent, saying,

World without end.

The Faithful consenting, answer, *Amen.*

Let us Pray.

Præceptis, &c.

After the Priest has declared, that the Glory which we give to God, the celestial nourishment of this Sacrament, and all other Benefits, are derived unto us from God the Father, through Jesus Christ, we beseech him in the same words which Christ commanded us to use, wherein he encourageth us to call him our Father, as he was pleased to become our Brother, to make us worthy to acknowledge, that we can want Nothing, since we have a Father so omnipotent.

BEing taught by our Saviour's Commands, and lead by Divine Institution, we are bold to say,

Our Father, which art in Heaven, (*where thy glory appears in more splendour, and whether thou wouldst have us raise up our thoughts.*)

Hallowed be thy Name. (*Acknowledged and adored.*)

Thy Kingdom come. (*The Empire of thy Grace in this world, and of thy Bliss in the other.*)

Thy Will be done in Earth, as it is in Heaven.

Give us this day our daily bread. (*The precious Body and Blood of thy Son, which is to day consecrated, thy holy Grace and all things necessary unto us for the sustentation of this life.*)

And forgive us our Trespasses, as we forgive them that trespass against us.

And lead us not into Temptation.

The Faithful, testifying that they pray with the Priest, answer,

R. But deliver us from Evil.

The Priest, to shew that he said this Prayer in all our Names, says,

Amen.

Libera, &c.

The Priest, considering there can be nothing more prejudicial to us, nor which is more contrary to the communion of this Holy Sacrifice, than that which disorders and troubles the Christian Peace and Union, he beseeches God to deliver us from it, by the Merits of Christ, by the Intercession of the Blessed Virgin, the Apostles and all Saints, and to give us that Peace and Union which we ought to have with our Saviour

viour and the Three Members of his Church, which he ſignifies by dividing the Hoſt into three parts: That part which he puts on the Patine, ſignifies the Faithful living; that which he holds in his hands, thoſe in Purgatory; that which he breaks off them from that, the bleſſed in Heaven.

DEliver us from all Evil paſt, preſent and to come, and by the Interceſſion of the bleſſed and ever glorious Virgin *Mary*, Mother of God, of thy holy Apoſtles, *Peter* and *Paul*, St. *Andrew*, and all Saints: Grant propitiouſly unto us Peace in our days, that, through the aſſiſtance of thy mercy, we may both be freed from ſin, and ſecured from all trouble. Through the ſame our Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee, in the Unity of the Holy Ghoſt, world without end.

Whereunto the Faithful joyn their Prayers, and anſwer,

Amen.

Pax Domini, &c.

The Prieſt makes thrice the ſign of the Croſs over the Chalice, with that part of the Hoſt which repreſents the Bleſſed, to teſtifie, that Chriſt, riſing again and aſcending into Heaven, hath left the Legacy of Peace to his Church. And that this Peace is a reflection of that which he poſſeſſes infinitely in the Glory and Boſom of the Holy Trinity, and which is fully communicated to the bleſſed. The Prieſt begs this Peace for the Faithful, and prays God, that they may never fail of it.

THe Peace of our Lord abide always with you.

The

The People crave the same for him.

And with thy Spirit.

Hæc Commixtio, &c.

Then the Priest puts this part of the Host into the Chalice, to signifie the happy state of the Church in our Saviour's Resurrection, and glory after the union of his Body with his Blood, and beseeches God to make us partakers of that happiness by vertue of this Sacrament.

LEt this Commixtion and Consecration of the Body and Blood of our Lord Jesus Christ be unto me, and to all that receive, effectual to life everlasting. *Amen.*

Agnus Dei, &c.

As Sin is the onely Obstacle of this Divine Peace, and our Bliss, the Priest confessing, in the name of the Faithful, that we never are without sins in this life, and that it is onely Christ who blots them out, having been pleased to be sacrificed as an innocent Lamb, for our attonement with God his Father, and to settle this Peace between Heaven and Earth which sin had divided, he implores mercy, by this act of Adoration, taught us by Saint *John*, the fore-runner of our Saviour: *Behold, the Lamb of God taketh away the sins of the world.*

LAmb of God, who takest away the sins of the World, have mercy on us.

Lamb of God, who takest away the sins of the World, have mercy on us.

Lamb of God, who takest away the sins of the World, grant us peace.

In Maſſes for the Dead, inſtead of ſaying,

Have Mercy on us. *Or,* Grant us Peace.

We ſay,

Grant them Reſt. Grant them Eternal Reſt.

Becauſe the dead being no longer in this World amongſt us, we have no occaſion to beg peace with them, and they being in a ſtate of Grace, where they are in peace and aſſurance of their ſalvation, it would be in vain to ask God's grace, to free them from ſin, and give them peace, aſſuring them of their ſalvation; we beſeech God to deliver them from the pains they endure at preſent, and grant them eternal reſt, which they expect.

Domine Jeſu Chriſte qui dixiſti, &c.

Peace being the chief diſpoſition of this Sacrament, it being the Sacrament of Union and Charity, the Prieſt begs it for the Faithful, who are to receive this Holy Communion, and acknowledging, that he, being a ſinner, deſerves not that his Prayers ſhould be heard, he humbly beſeeches his Majeſty, to have regard unto his own goodneſs, who has vouchſafed to offer this Peace, and to the Faith of the Church, which demands it of him.

O Lord Jeſus Chriſt, who didſt ſay unto thy Apoſtles, Peace I leave unto you, regard not my Sins, but look upon the Faith of thy Church, and, according to thy pleaſure, give us Peace and Union: Who liveſt and reigneſt God for ever and ever. *Amen.*

At Solemn Maſs, the Prieſt, having kiſſed the Altar, to ſignifie that he receives peace from Jeſus Chriſt, gives it to the Deacon by a kiſs, to tranſmit it to the Faithful.

Peace be with you.

The

The Deacon, receiving this Peace, testifies his concurrence by his words.

And with thy Spirit.

At Masses for the Dead the Pax is not given to the Faithful, nor is the foregoing Prayer said, because the Faithful do not receive the Communion at those Masses, and for other reasons before mentioned.

The Priest, after he has prayed for the Faithful, he prays for himself, to obtain all requisite dispositions to receive the Holy Eucharist worthily.

O Lord, Jesus Christ, Son of the living God, who, according to thy Father's will, the Holy Ghost co-operating, by thy death, didst give life to the World, deliver me, by this thy most holy Body and Blood, from all my sins, and from all evil, and making me always obedient to thy commands, grant that I be never separated from thee. Who, with the Father and the Holy Ghost, livest, *&c.*

GRant, O Lord Jesus Christ, that this participation of thy Body, which I now however unworthy presume to receive, be not to my Judgment and Condemnation, but, through thy mercy, may avail to the safeguard of my Soul and Body, and likewise as a wholsome remedy. Who livest and reignest with God the Father, *&c.*

Then with bending knee, having adored the blessed Sacrament, taking the Host in his hands, and considering that he is to receive his Creator, he puts his trust in his mercy, saying,

I will

I Will take this Heavenly Bread, and call upon the Name of our Lord.

And repreſenting how acceptable the *Centurians* humility was to the Son of God, where he was pleaſed to honour his houſe, in imitation of him, he profeſſeth himſelf unworthy of ſo great a favour, and, ſtriking his breaſt, he repeats the ſame words thrice.

LOrd, I am not worthy, that thou ſhouldſt enter into my houſe; ſay but the word, and my ſoul ſhall be healed.

Lord, I am not worthy, that thou ſhouldſt enter into my houſe; ſay but the word, and my ſoul ſhall be healed.

Lord, I am not worthy, that thou ſhouldſt enter into my houſe; ſay but the word, and my ſoul ſhall be healed.

In receiving the Body of our Saviour, he makes the ſign of the Croſs with the Hoſt, to mind us, that 'tis the Body of Jeſus Chriſt, which hath been expoſed to death for our ſalvation.

THe Body of our Lord Jeſus Chriſt preſerve my ſoul to life everlaſting. *Amen.*

In taking the Chalice, he gives God thanks for the Benefits he receives by the Communion of the Blood of Chriſt, uſing theſe following words, out of the 115th and 117th *Pſalm.*

WHat ſhall I render to our Lord, for all things that he hath given to me? I will take the Chalice of Salvation, and will Invocate the Name of our Lord. Praiſing, I will Invocate

cate our Lord, and I ſhall be ſaved from my enemies.

In receiving the Blood of our Saviour, he makes the ſign of the Croſs with the Chalice, repreſenting thereby, that it is Chriſt's Blood which he ſhed to ſave us, and ſays,

THE Blood of our Lord Jeſus Chriſt preſerve my ſoul to life everlaſting. *Amen.*

Then, taking Wine into the Chalice, to waſh his mouth and fingers, to the end that the leaſt particle of the Sacrament may not remain thereon, and to inſtruct us of the care we ought to have to preſerve our ſelves in purity, he ſays,

GRant, O Lord, what we have taken with our mouth, we may receive with a pure mind, and that of a temporal gift it may become to us an everlaſting remedy.

In taking the ſecond Lotion he ſays,

LEt thy Body which I have received, O Lord, and thy Blood which I have drank, cleave unto my bowels, and grant that no ſtain of ſin may remain in me, whom thy pure and holy Sacrament hath ſatiated. Who liveſt and reigneſt for ever and ever. *Amen.*

Then the Prieſt gives God thanks for the benefits he has received by this Communion, in this Antiphon, which is called Communion.

The

The COMMUNION, taken out of the 26th Chapter of St. Matthew.

Wherein the Church teaches us, that Jesus Christ, for the love of us, would take upon himself our infirmities and frailties, and fulfil all things requisite for our salvation, according to the will of his Father, with excellent, order, conduct, and wisdom; to teach us, that we ought patiently to suffer for his sake, renouncing our own wills, and resigning our selves entirely unto God.

FAther, if this Cup cannot pass, but that I must drink it, thy will be done.

The POST-COMMUNION.

The Faithful beseech God's grace, that being healed of their sins and having our Lord Jesus Christ in their hearts, by virtue of this Holy Sacrifice, the representation of his Passion and Death, they may have no other will, but his, that so doing all things agreeable, they may thereby work their salvation.

GRant, O Lord, by the operation of this Mystery, that we may be cleansed from our sins, and obtain an accomplishment of our just desires. Through our Lord, &c.

Mass being ended, the Priest turns towards the Faithful, and exhorting them not to make themselves unworthy of God's assistance, says,

Our Lord be with you.

They answer,

And with thy Spirit.

Maſs being ended, *Ita miſſa eſt*, that is, *You may depart*, is not ſaid, but, *Benedicamus Domino*, that is, *Let us bleſs our Lord*, as in all Maſſes where *Gloria in excelſis* is not ſaid; whereby to admoniſh the Faithful, that theſe are days of pennance, on which 'twas the cuſtom formerly to continue in the Church at Prayers ſome time after Maſs.

Let us bleſs our Lord.

The Faithful anſwer,

Thanks be to God.

The Prieſt, bowing in the midſt of the Altar, ſays,

ACcept, O Holy Trinity, this Oblation of my ſervitude, and grant, that though this Sacrifice be preſented thy Divine Majeſty, by my unworthy hands, yet that, through thy mercy, it may be acceptable to thee, and propitiatory for me and all other, for whom I have offered it. Through Chriſt our Lord.

Then, kiſſing the Altar, to receive God's bleſſing, he gives it to the People, ſaying,

Almighty God, Father, Son, and Holy Ghoſt, bleſs you. *Amen.*

Maſs being ended, the Prieſt admoniſhes the Faithful to keep the Union they have with Jeſus Chriſt.

Our Lord be with you.
And with thy Spirit.

Then

Then the Prieſt reads Saint *John*'s Goſpel, which relates of the Birth of the Word and the higheſt Myſteries of Divinity; to teach us, that the end of this Holy Myſtery is to make us happy for all Eternity, by a viſible participation of the Divinity which Chriſt communicates under Veils unto us in this life, having taken upon him our humanity in his Incarnation, and covering himſelf under the Species of Bread and Wine in this adorable Sacrament, to accommodate himſelf to the weakneſs of our Mortality.

The beginning of the Holy Goſpel according to St. John.

The People anſwer,

Glory be to thee, O Lord.

IN the Beginning was the Word, and the Word was with God, and God was the Word; This was in the beginning with God. All things were made by him, and without him was made nothing, which was made. In him was life; and the life was the light of men; and the light ſhined in darkneſs, and the darkneſs did not comprehend it. There was a man ſent from God, whoſe name was *John*; This man came for teſtimony, to give teſtimony of the light. It was the true light, which lighteneth every man that cometh into this world. He was in the world, and the world was made by him, and the world knew him not. He came into his own, and his own received him not; becauſe as many as received him, he gave them power to be made the ſons of God, to thoſe that believe in his Name; who, not of

blood, nor of the will of the fleſh, nor of the will of man, but of God are born. And the Word was made fleſh, and dwelt in us, (and we ſaw the glory as it were of the onely begotten of the Father) full of grace and verity.

The Faithful give God thanks, beſeeching him not to ſuffer them to be ſo unhappy as in their perſons to prevent this end of this Divine Sacrifice.

R. Thanks be to God.

Saint *John*'s Goſpel is always ſaid at the end of Maſs, unleſs a double Feaſt fall upon a Sunday, or a *Feria*, which hath a proper Goſpel, which then is read inſtead of St. *John*'s Goſpel, except on the Fourth Sunday in Advent, in caſe it fall on Chriſtmaſs-Eve. On the third Maſs upon Chriſtmaſs-day, the Goſpel for Twelfth-day is read.

At private Maſſes on Palm-Sunday the Goſpel for the Bleſſing of Palms is read, and all the Lent no Goſpel proper of the Vigils are uſed.

THE

THE MASS FOR MUNDAY IN Holy Week.

The Station to St. Praxede *Church.*

To teach us, by the example of *St. Praxede*, that those who employ themselves in burying of Christ's members, and in other works of Piety, shall partake of the Merits of *Mary Magdalen*, commended in this day's Gospel, for her provident burial of our Saviour, in anoinring him with precious Perfumes.

The INTROIT, *taken out of the* 34*th* Psalm.

Whereby the Church represents unto us the Prayer which Jesus Christ offered up to God the Father, when he suffered death for the salvation of Mankind: wherein he begs, that his Persecutors should not triumph over his death, but that when they should think themselves victorious in that they were able to put him to death, he would discover their weakness unto them, and manifest his power in restoring him to that life wherein we shall have a share.

JUdge, O Lord, them that hurt me, overthrow them that impugn me, take Armour and Shield, and rise up to help me, O Lord, who art the strength of my salvation.

PSALM XXXIV.

BRing forth the ſword and ſhut up againſt them that perſecute me; Say to my ſoul, I am thy ſalvation.

Judge, O Lord, *&c.*

KYRIE ELEISON, *&c.* as before, *pag.* 36.

The Faithful conſidering that Jeſus Chriſt, by his ſufferings, hath paſſed to life, beſeech God, by the Merits of his Son's Paſſion, that they may participate in his life and ſalvation.

COLLECT.

ALmighty God, who knoweſt us unable to ſubſiſt through our own infirmity among ſo many evils, grant that we may reſpire by the Merits of thy Son's Paſſion. Who liveth and reigneth one God in the unity of the Holy Ghoſt, for ever and ever. *Amen.*

Againſt the Perſecutors of the Church.

WE beſeech thee, O Lord, admit, being appeaſed, the Prayers of thy Church, that all Adverſities and Errors being deſtroyed, it may ſerve thee in ſecure liberty. Through our Lord, *&c.*

For

For the Pope.

O God, the Paſtor and Governour of all Faithful, thou being merciful, favourably reſpect thy Servant, *N.* whom thou haſt raiſed to the dignity of Chief Paſtor of thy Church; Grant him, we beſeech thee, in Word and Example to profit thoſe whom he hath charge over, to the end that, together with the Flock committed to him, he may come unto life everlaſting. Through our Lord, &c.

The Leſſon taken out of the Prophet Iſay, Chap. 50.

The Church teacheth us by this Propheſie, that Jeſus Chriſt, who neither had or could commit a ſin, had not ſuffered death, but that he voluntarily expoſed himſelf thereto, taking our ſins upon him, to free us and make ſatisfaction for us to the Divine Juſtice. No circumſtance of his Paſſion was concealed from him. He foreſaw all the hardſhips and ignominies: and though humane nature were againſt it, yet he freely ſubmitted himſelf to the will of his Father, which he alſo faithfully performed. But in ſuffering for us he hath left an Example and Obligation upon us to imitate him in afflictions, with a perfect ſubmiſſion to the will of God and an entire confidence in his bounty.

IN thoſe days ſaid *Iſaias*, The Lord God hath opened my ear, and I do not gainſay: I am not gone backward. I have given my body to the ſtrikers, and my cheeks to the pluckers. I have not turned away my face from the rebukers and ſpitters. The Lord God is my

helper, therefore am I not confounded. Therefore have I ſet my face as a moſt hard rock, and I know that I ſhall not be confounded. He is near that juſtifies me, who ſhall gainſay me? Let us ſtand together, who is my adverſary? let him come to me. Behold, the Lord God, my helper, who is he that ſhall contemn me? lo, they ſhall all be deſtroyed as a garment; the moth ſhall eat them. Which of you fears our Lord, hears the voice of his ſervant. Who hath walked in darkneſs and hath no light, let him hope in the Name of our Lord, and lean upon his God.

The GRADUAL, *taken out of* 34*th* Pſalm.

By theſe Verſes, as by this Leſſon out of the Prophet *Iſay*, the Church hints unto us the Miſeries which muſt befal the authors of our Saviour's Death. It is moreover a Prayer which our Saviour ſays to God the Father, as well in his own Perſon as in his Churches: foraſmuch as concerns himſelf he asks of his Father to clear his innocence, and make known the injuſtice of his Perſecutors. As in reſpect to his Church, he teacheth us, that by the Peoples praying, that their ſouls may be delivered from their enemies: the meaning is, that an apprehenſion of worldly miſeries may not make them do ſuch things as are unlawful. For though God accompliſh his will even before or without being prayed unto, either by withdrawing the affliction, or by giving courage to his ſervants patiently to bear it. Yet it is his pleaſure, that men ſhould addreſs unto him by Prayer and Thankſgiving in all their occaſions, becauſe thereby they reap advantage.

ARiſe, O Lord, and attend to my judgment: my God my Lord, unto my cauſe.

Bring

Bring forth the Word, and ſhut up againſt them that perſecute me.

The TRACT *out of the* 102 *and* 78 Pſalm.

The Faithful, confeſſing that their ſins render them unworthy of God's favours, place all their confidence in his bounty, and implore his mercy, for his honour and glories ſake, ſince he hath vouchſafed to take upon him the quality of their Saviour.

O Lord, do not unto us, according to our ſins, nor according to our iniquities reward us.

℣. Remember not, O Lord, our old iniquities, let thy mercies quickly prevent us, becauſe we are become exceeding poor.

℣. Help us, O God, our Saviour, and for the glory of thy Name, O Lord, deliver us, and be propitious to our ſins, for thy Name-ſake.

MUNDA COR MEUM, *&c.* as before, *pag.* 14.

The ſequence of the Holy Goſpel according to St. John, *Chap.* 12.

The Church herein repreſents *Judas* unto us, who, after he had ſeen ſo many Miracles; after he had wrought ſome according to the power given him with the other Apoſtles; after he heard ſo many important truths both of Heaven and Hell; after he had been admitted to the Table with Chriſt; after he had received, as a ſpecial mark of friendſhip and confidence, the Purſe to diſtribute Alms to the Poor, was yet ſo tranſported with the exceſs of covetouſneſs, as to betray and ſell him. Whereby we may obſerve, that nothing withdraws ſo much from our Salvation, as our being fixt to the Affairs of this World. As on the other ſide, by the example of St. *Mary Magdalen*

dalent, we see there is nothing makes us more agreeable to God, nor more worthy his protection, than works of Charity; whereupon three things are observable, 1. That Opportunities are offered for us to do Good, which we ought not to let slip, lest they be lost. 2. That we ought not to delay assisting our Neighbour, till he be in necessity, but endeavour to prevent it. 3. That we are obliged so to do good works, that we may edifie the good without regard of displeasing the wicked.

JEsus, six days before the Pasche, came to *Bethania*, where *Lazarus* was, that had been dead whom Jesus raised, and they made him a supper there, and *Martha* ministred, but *Lazarus* was one of them that sate at the table with him, *Mary* therefore took a pound of precious Oyntment, and anointed the feet of Jesus, and wiped his feet with her hair, and the house was fill'd with the odour of the Oyntment. One therefore of his Disciples, *Judas Iscariot*, he that was to betray him, said, Why was not this Oyntment sold for three hundred pence, and given to the poor? And he said this, not because he cared for the poor, but because he was a thief, and, having the purse, carried the things that were put in. Jesus therefore said, Let her alone, that she may keep it for the day of my burial; for the poor you have always with you, but me you shall not have always. A great multitude therefore of the *Jews* knew that he was there, and they came not for Jesus onely, but to see *Lazarus*, whom he rais'd from the dead.

The OFFERTORY *out of the* 142 Psalm.

The Church teacheth us, that if Jesus Christ, who, as he is God, equal to his Father, taking the form of a servant, and speaking as such, and coming so for our sakes, shews us, that by permitting *Judas* his treason, he did not his own, but his Father's will, since naturally we desire to be delivered from pains and sufferings, how much more ought we, by a just contempt of our own will, to endeavour a conformity to the will of God.

DEliver me from my enemies, to thee I have fled: teach me to do thy will, because thou art my God.

SUSCIPE SANCTE PATER, *&c.* as before, *pag.* 56.

The SECRET.

The Faithful beg God's grace, that they may conform entirely to his will, and contemn the perishable goods of this world, the coveting whereof caused *Judas* his damnation, and by the exercise of the works of Piety, whereby Saint *Mary Magdalene* became sanctified; to the end they may reap the Benefits of Christ's Passion, represented by this Sacrifice of the Altar, which applies the merit of it to them.

GRant, omnipotent God, that, being purified by the vertue of these Sacrifices, we may arrive with the greater purity to their fountain. Through our Lord, *&c.*

The SECRET.

Against the Persecutors of the Church.

PRotect, O Lord, those that assist at these Mysteries, that, intending holy things, they may serve thee both in soul and body. Through our Lord,

Or for the Pope.

REceive, O Lord, graciously these our offerings, and guide, by thy continual grace, thy Servant *N.* whom thou hast advanced to be Chief Pastor of thy Church. Through our.

The Preface and Canon of the Mass, *&c.* is until the Communion, as before, *pag.* 60. unto *pag.* 79.

The COMMUNION, *taken out of the* 34*th* Psalm.

The Church, telling us the evil the *Jews* drew upon themselves in their crucifying Jesus Christ, instructs them the punishment those deserve, who, receiving the Sacrament of the Altar unworthily, make themselves guilty of prophaning the Body and Blood of Christ, committing that frequently in their hearts which the *Jews* onely once perpetrated upon Mount *Calvary.*

LEt them blush and be ashamed together, that rejoyce at my evils; let them be clothed

clothed with confuſion and ſhame, that ſpeak malicious things againſt me.

The POST-COMMUNION.

The Faithful beg of God grace to receive this Holy Sacrament worthily, to the end they may reap the benefit of Chriſt's Paſſion.

GRant, O Lord, that thy holy Myſteries may inſpire us with a divine fervour, that, in celebrating them, we may alſo be deſighted with the fruit of them. Through our Lord, *&c.*

POST-COMMUNION.

Againſt the Perſecutors of the Church.

O Lord our God, we beſeech thee to preſerve thoſe from falling, through humane frailties, whom thou haſt vouchſafed to a participation in this Holy Communion. Through our Lord Jeſus Chriſt, *&c.*

Or for the Pope.

PRotect us, O Lord, we beſeech thee by the participation of this Divine Sacrament, and ſtrengthen thy Servant *N.* whom thou haſt advanced to be Chief Paſtor of thy Church, that he, and the Flock committed to his charge, may

may attain Eternal Life. Through our Lord Jesus Christ, *&c.*

As the Post-Communion is a Prayer, which the Priest says for those who have communicated, so the Church adds another for those that do not communicate, lest they want the suffrages, when they are most subject to the assaults of the Devil, in exercises of penance, as also to obtain grace for those that have received the blessed Sacrament.

A Prayer over the People.

Humble your selves, and bow down your heads to God.

O God, who art our salvation, afford us thy succour, and grant that we may solemnize the approaching Feasts in memory of those Benefits wherewith thou hast been pleased to refresh us. Through our Lord Jesus Christ thy Son, *&c.*

All the rest as before, *pag.* 75.

THE

THE MASS FOR TUESDAY IN Holy Week.

The ſtation at St. Priſcas-*Church.*

That the Croſs of Chriſt may triumph in that very place, where lately the Heathens had built their Prime Temple, and that, where the *Gentiles* adoring *Hercules* his Idol, had been ſeduced from the Worſhip of the True God, by putting confidence in their own ſtrength, there the Chriſtian Church ſhould withdraw men from ſelf-love, to the love of their Redeemer, who, being God, was pleaſed to take upon him our frail nature, and partake of our infirmities, to reconcile us, by his humility, to God the Father, from whom, through Pride, we had ſo far ſeperated our ſelves.

Likewiſe the ſtation is this day in *Rome*, at St. *Priſcas*-Church, by whoſe example (ſhe being but a Virgin of the age of Thirteen, underwent great Torments for the Faith of Chriſt) we may be moved to ſuffer for his love.

The

The INTROIT, *taken out of the 6th Chapter of the Apostle St.* Paul *to the* Galathians, *and out of the 66th* Psalm.

The Church teaches us, by the example and words of the Apostle *St. Paul*, that we ought to look upon the Cross of Christ as our only glory; for by it we were delivered from the Tyranny of the Devil, and raised from the Death of Sin, as we shall be raised from our corporal death: By it Christ confers the Life of Grace upon us in this World, as he will hereafter give us the Life of Glory in Eternal Bliss.

'Tis true, that, to glory in the Cross of Christ, we must suffer many hardships: but then how great is the glory prepared by God for the just who suffer with patience? what will their felicity be, but a Crown in Heaven, in recompence for their Vertues in this Pilgrimage, and immortal, incomprehensible Rewards for short and temporal sufferings. The compleat consummation of their happiness shall be at the Day of Judgment, when Christ, raising them from death to life, will inanimate them all with his happy life and holy spirit, as all the members of one body are inspirited and enlivened by one soul.

BUT it behoveth us to glory in the Cross of our Lord Jesus Christ, in whom is our salvation, life, and resurrection, by whom we are saved and delivered.

PSALM LXVI.

As the Sacrifice of the Cross is an effect of God's mercy, so his grace, whereby we come to the knowledge of this inestimable benefit, and to make our selves worthy to reap the advantage of it, is an effect of his goodness and mercy, which we ought to pray for.

GOD

GOD have mercy on us, and bleſs us, illuminate his countenance upon us, and have mercy on us.

Nos autem, &c.

Kyrie eleiſon, &c. as before, *pag.* 36.

The COLLECT.

The Faithful beſeech God, that they may receive the fruit of the Paſſion of his Son our Lord Jeſus Chriſt.

ALmighty and Everlaſting God, grant us thy grace ſo to celebrate the Myſteries of the Paſſion of our Saviour, that, through thy mercies, we may reap the benefit. Through our Lord Jeſus Chriſt, *&c.*

Againſt the Perſecutors of the Church.

Eccleſiæ tuæ quæſumus, &c. as before, *pag.* 84.

Or for the Pope.

Deus omnium, as before, *pag.* 85.

The Leſſon out of the Prophet Jeremy, *Chap.* 11.

The Church in this Leſſon, which deſcribes the *Jews* conſpiracy againſt the Prophet *Jeremy*, by figure repreſents unto us, the ſuffering of Jeſus Chriſt under that nation, and the evils they drew upon themſelves by that exceſs of wickedneſs. Let us obſerve how the Prophet threatens them with the puniſhments prepared for them, not through hatred or malice, but in zeal to God's ſervice, conſidering their reprobation, as decreed by Divine Providence, being ſo revealed unto him.

In

IN thoſe days ſaith *Jeremias*, O Lord, thou haſt ſhewed me, and I have known; thou haſt ſhewed me their ſtudies. And I, as a mild lamb, that is carried to a victim: And I knew not that they deviſed councels againſt me; ſaying, Let us caſt wood on his bread, and raſe him out of the land of the living, and let his name be mentioned no more. But thou, O Lord of Sabaoth, which judgeſt juſtly, and proveſt the reins and the hearts, let me ſee thy revenge of them: for to thee I have revealed my cauſe, O Lord my God.

The GRADUAL, *taken out of the* 34*th* Pſalm.

The Church teacheth us in affliction to have recourſe to God by Faſting and Prayer, and, by Patience, to overcome our Perſecutors, and by our Benefits their Ingratitude, without ſeeking revenge, but leave that to God, whereby we heap coals of fire upon their heads; that is, we leave them to a more ſevere correction than we are able to give them, though this ought not to be the motive of our patience. But if we think to repay them for the ill they do us, then their malice overcomes our goodneſs.

BUT I, when they were troubleſome unto me, did put on haircloth, and humbled my ſoul in faſting, and my prayer ſhall be turned into my boſome.

℣. Judge, O Lord, them that hurt me, overthrow them that impugn me, take arms and ſhield and riſe up to help me.

The

The Paſſion of our Lord Jeſus Chriſt according to St. Mark, *Chap.* 14, 15.

AT that time the Paſche was, and Azymes after two days, and the Chief Prieſts and the Scribes ſought how they might by ſome guile lay hands on Jeſus, and kill him. But they ſaid, Not on the feſtival-day, leſt there might be a tumult of the people. And when he was at *Bethania*, in the houſe of *Simon* the leper, and ſate at meat, there came a woman, having an alabaſter box of Oyntment of precious Spiknard, and breaking the alabaſter box, ſhe poured it upon his head. But there were certain that had indignation within themſelves, and ſaid, Whereto is this waſte of Oyntment made? for this Oyntment might have been ſold for more than three hundred pence, and given to the poor. And they murmured againſt her. But Jeſus ſaid, Let her alone, why do you moleſt her? ſhe hath wrought a good work upon me; for the poor you have always with you; and when you will you may do them good: but me you have not always. That which ſhe had ſhe hath done: ſhe hath prevented to anoint my body to the burial. Amen, I ſay to you, Whereſoever this Goſpel ſhall be preached in the whole world, that alſo which ſhe hath done, ſhall be told for the memory of her. And *Judas Iſcariot*, one of the

twelve, went his way to the Chief Priests, for to betray him to them. Who hearing it, were glad: and they promised him, that they would give him money. And he sought how he might betray him conveniently. And the first day of the Azymes, when they sacrificed the Pasche, the Disciples say to him, Whither wilt thou that we go, and prepare for thee to eat the Pasche? And he sendeth two of his Disciples, and saith to them, Go ye into the City, and there shall meet you a man carrying a pitcher of water; follow him: and whithersoever he entreth, say to the master of the house, the master saith, Where is my Refectory, where I may eat the Pasche with my Disciples? And he will shew you a great chamber adorned: and there prepare for us. And his Disciples went their ways, and came into the city: and they found as he had told them, and they prepared the Pasche. And when evening was come, he cometh with the twelve. And when they were sitting at the table, and eating, Jesus said, Amen, I say to you, that one of you shall betray me, he that eateth with me. But they began to be sad, and to say to him severally, Is it I? Who said to them, One of the twelve, he dippeth with me his hand in the dish. And the Son of man indeed goeth, as it is written of him; but wo to that man, by whom the Son of man shall be betrayed; it were good for him, if that man had not

not been born. And while they were eating, Jesus took bread, and blessing, brake, and gave to them, and said, Take, this is my body. And taking the chalice, giving thanks, he gave to them, and they all drank of it. And he said to them, This is my blood of the New Testament, that shall be shed for many. Amen, I say to you, that now I will not drink of the fruit of the vine, until that day when I shall drink it new in the kingdom of God. And, an hymn being said, they went forth into *Mount Olivet*. And Jesus said to them, You shall all be scandalized in me this night: for it is written, I will strike the Pastor, and the sheep shall be dispersed. But after that I shall be risen again, I will go before you into *Galilee*. And *Peter* said to him, Although all shall be scandalized, yet not I. And Jesus said to him, Amen, I say to thee, That thou this day, in this night, before the cock crow twice, shalt thrice deny me. But he spake more vehemently, Although I should die together with thee, I will not deny thee. And in like manner also said they all. And they came into a farm-place, called *Gethsemani*. And he said to his Disciples, Sit you here, until I pray. And he taketh *Peter*, and *James*, and *John* with him, and he began to fear, and to be heavy. And he said to them, My soul is sorrowful even unto death: stay here, and watch. And when he was gone forward a little, he fell flat upon the ground: and he prayed, that, if it might be, the hour

might pass from him. And he said, *Abba*, Father, all things are possible to thee, transfer this Chalice from me: but not that which I will, but that which thou. And he cometh, and findeth them sleeping. And he saith to *Peter*, *Simon*, sleepest thou? Couldst thou not watch one hour? Watch ye and pray, that you enter not into tentation. The spirit indeed is prompt, but the flesh infirm. And going away again, he prayed, saying the self-same word. And returning again, he found them asleep, for their eyes were heavy: and they wist not what they should answer him. And he cometh the third time, and saith to them, Sleep ye now, and take rest; it sufficeth, the hour is come, behold the Son of man shall be betrayed into the hands of sinners. Arise, let us go; behold, he that shall betray me, is at hand. And, as he was yet speaking, cometh *Judas Iscariot*, one of the twelve, and with him a great multitude, with swords and clubs, from the Chief Priests, and the Scribes, and the Ancients. And the betrayer of him had given them a sign, saying, Whomsoever I shall kiss, it is he, lay hold on him, and lead him warily. And when he was come, immediately going to him, he saith, *Rabbi*, and he kissed him: but they laid hands upon him, and held him. And one certain man of the standers about, drawing out a sword, smote the servant of the Chief Priests, and cut off his ear. And Jesus answering, said to them, As to a thief,

are

are you come out with ſwords and clubs, to apprehend me? I was daily with you in the Temple teaching, and you did not lay hands on me. But that the Scriptures may be fulfilled. Then his Diſciples leaving him, all fled. And a certain young man followed him, cloathed with a ſindon upon the bare; and they took him. But he, caſting off the ſindon, fled from them naked. And they brought Jeſus to the Chief Prieſt, and all the Prieſts, and the Scribes, and the Ancients aſſembled together. And *Peter* followed him afar off, even in unto the Court of the High Prieſt, and he ſate with the ſervants at the fire, and warmed himſelf. And the Chief Prieſts and all the Councel ſought teſtimony againſt Jeſus, that they might put him to death; neither found they, for many ſpake falſe witneſs againſt him, and the teſtimonies were not convenient. And certain riſing up, bare falſe witneſs againſt him, ſaying, That we heard him ſay, I will diſſolve this Temple made with hand, and in three days will I build another not made with hand. And their teſtimony was not convenient. And the High Prieſt riſing up into the mids, asked Jeſus, ſaying, Anſwereſt thou nothing to theſe things that are objected againſt thee by theſe? But he held his peace, and anſwered nothing. Again the High Prieſt asked him, and ſaid to him, Art thou Chriſt, the Son of the bleſſed God? And Jeſus ſaith to him, I

am. And you ſhall ſee the Son of man ſitting on the right hand of power, and coming with the clouds of heaven. And the High Prieſt, renting his garment, ſaith, What need we witneſſes any further? You have heard blaſphemy, how think you? Who all condemned him to be guilty of death. And certain began to ſpit upon him, and to cover his face, and to beat him with buffets, and to ſay unto him, Propheſie. And the ſervants gave him blows. And when *Peter* was in the Court beneath, there cometh one of the woman-ſervants of the High Prieſt; And when ſhe had ſeen *Peter* warming himſelf, beholding him, ſhe ſaith, And thou waſt with Jeſus of *Nazareth*. But he denied, ſaying, Neither know I, neither wot I what thou ſayeſt. And he went forth before the Court, and the Cock crew. And again, a wench ſeeing him, began to ſay to the ſtanders about, that this fellow is of them. But he denied again. And, after a while again, they that ſtood by, ſaid to *Peter*, Verily thou art of them, for thou art a *Galilean*. But he began to curſe and to ſwear, that I know not this man whom you ſpeak of. And immediately the Cock crew again. And *Peter* remembred the word that Jeſus ſaid unto him, Before the Cock crow twice, thou ſhalt thrice deny me; and he began to weep. And forthwith, in the morning, the Chief Prieſts, with the Ancients and the Scribes, and the whole Councel, conſulting together,

gether, binding Jesus, led him and delivered him to *Pilate*. And *Pilate* asked him, Art thou the King of the *Jews*? But he answering, said to him, Thou sayest. And the Chief Priests accused him in many things. And *Pilate* again asked him, saying, Answerest thou nothing? See in how many things they accuse thee. But Jesus answered nothing more; so that *Pilate* marvelled. And upon the festival-day he was wont to release unto them one of the prisoners, whomsoever they had demanded. And there was one called *Barabbas*, who was put in prison with seditious persons, who in a sedition had committed murther. And when the multitude was come up, they began to require according as always he did unto them. And *Pilate* answered them, and said, Will you, that I release to you the King of the *Jews*? for he knew that the Chief Priests for envy had delivered him. But the Chief Priests moved the people, that he should release *Barabbas* rather to them. And *Pilate* again answering, said to them, What will you then that I do to the King of the *Jews*? But they again cryed, Crucifie him. And *Pilate* said to them, Why, what evil hath he done? But they cryed the more, Crucifie him. And *Pilate*, willing to satisfie the people, released to them *Barabbas*, and having whipped Jesus, delivered him to be crucified. And the souldiers led him into the court of the Palace, and they call together the whole band: and they cloath him in

purple, and platting a crown of thorns, they put it upon him. And they began to salute him, Hail, King of the *Jews*. And they smote his head with a reed; and they did spit on him, and bowing the knees, they adored him. And after they had mocked him, they stripped him of the purple, and put on him his own garments, and they led him forth to crucifie him. And they forced a certain man that passed by, *Simon* a *Cyrenean* coming from the countrey, the father of *Alexander* and *Rufus*, to take up his cross. And they bring him into the place *Golgotha*, which, being interpreted, is, The place of *Calvari*. And they gave him to drink wine mingled with myrrh; and he took it not. And, crucifying him, they divided his garments, casting lots upon them, who should take which. And it was the third hour, and they crucified him. And the title of his cause was superscribed, King of the *Jews*. And with him they crucified two thieves, one on the right hand, another on the left. And the Scripture was fulfilled that saith, And with the wicked he was reputed. And they that passed by, blasphemed him, wagging their heads, and saying, Vah, he that destroyeth the Temple, and in three days buildeth it, save thy self, coming down from the cross. In like manner also the Chief Priests mocking, said with the Scribes one to another, He saved others, himself he cannot save. Let Christ, the King of *Israel*, come

now

now down from the croſs, that we may ſee and believe. And they that were crucified with him, railed at him. And when it was the ſixth hour, there was made darkneſs upon the whole earth until the ninth hour. And at the ninth hour Jeſus cried out with a mighty voice, ſaying, *Eloi, Eloi, lamaſabacthani?* Which is, being interpreted, My God, my God, why haſt thou forſaken me? And certain of the ſtanders about hearing, ſaid, Behold he calleth *Elias*. And one running and filling a ſpunge with vinegar, and putting it about a reed, gave him drink, ſaying, Let be; let us ſee if *Elias* come to take him down. And Jeſus, putting forth a mighty voice, gave up the ghoſt.

Here the Faithful kneel, or proſtrate themſelves, for a while upon the ground.

And the veil of the Temple was rent in two, from the top to the bottom. And the *Centurion*, that ſtood over againſt him, ſeeing that ſo, crying he had given up the Ghoſt, ſaid, Indeed this Man was the Son of God. And there were alſo women looking on afar off: among whom was *Mary Magdalene*, and *Mary* the mother of *James* the leſs, and of *Joſeph*, and *Salome*: and when he was in *Galilee*, they followed him, and miniſtred to him, and many other women, that came up together with him to *Jeruſalem*.

And

AND when evening was come, (becauſe it was the Paraſceve, which is the Sabboth-eve) came *Joſeph* of *Arimathea*, a noble Senator, who himſelf alſo was expecting the Kingdom of God: And he went in boldly to *Pilate*, and asked the body of Jeſus. But *Pilate* marvelled if he were now dead. And ſending for the *Centurion*, asked him, If he were now dead? And when he underſtood by the *Centurion*, he gave the body to *Joſeph*. And *Joſeph* buying ſindon, and taking him down, wrapped him in the ſindon, and laid him in a monument that was hewed out of a rock. And he rolled a ſtone to the door of the monument.

The OFFERTORY, *taken out of the* 139*th* Pſalm.

The Church teacheth us, that when we beg of God to be freed from the perſecution of our enemies, to pray, as our Saviour prayed, that God's will and ours might be fulfilled.

KEep me, O Lord, from the hand of a ſinner, and from unjuſt men deliver me.

SUSCIPE SANCTE PATER, until the Secret, as before, *pag.* 56, 57, 58.

The

The SECRET.

The Church having taught us, in the Gradual of this Mass, to have recourse unto God by Fasting and Prayer in our afflictions, and representing by the notice our Saviour gave his Disciples, that the hour of his Passion approached, though 'twas himself, and not his Disciples, that was to suffer, nevertheless it was not for himself that he said, *Watch and Pray*, but onely for them, lest they should fall into temptation. The Faithful must consider, that if the Apostles were not secure, even whilest our Saviour was suffering, how much more ought they to fear failing whilest themselves are in affliction; whereupon, amongst the many tentations wherewith they are surrounded, they beseech God to give them the grace to Fast and attend to Prayer; in such manner, that they may reap the benefit of our Saviour's Passion, by vertue of the Sacrifice of the Altar, which it represents unto them, and by which its merits is applied unto them, if their sins prevent not.

GRant, O Lord, we beseech thee, that these Sacrifices, which we celebrate with wholsome Fasting, by an holy Institution, may repair our nature. Through our Lord, *&c.*

Against the Persecutors of the Church.

Protege nos, as before, *pag.* 90.

Or for the Pope.

Oblatis, &c. as before, *pag.* 90.

The Preface and Canon, till the Communion, as before, *pag.* 60, to 79.

The

The COMMUNION, *taken out of the* 68*th* Pſalm.

The Church inſtructs us, that the *Jews*, not ſeeing viſibly our Saviour's deliverance, as one ſunk under the weight of their tyranny, they being ignorant of his Paſſion and Reſurrection, underſtood not, that by his paſſing hence to immortal glory, he made a paſſage for us from the old to a new life; he having never lived in ſin, was not in a captivity to quit what he was not guilty of.

THey ſpake againſt me, that ſate in the gate, and they made ſongs againſt me who drank wine; but I made my Prayer to thee, O Lord, it is a time of thy good pleaſure; O God, in the multitude of thy mercy.

The POST-COMMUNION.

The Faithful pray to God, that they may caſt off the old, and put on a new life, by vertue of this Sacrament which repreſents unto us this happy change in the myſtery of the Paſſion and Reſurrection of Jeſus Chriſt, applying its merits unto us.

SAnctifie us, Almighty God, by thy Sacraments, that we may receive a cure for our ſins, and life everlaſting. Through our Lord, *&c.*

Againſt the Perſecutors of the Church.

O Lord, our God, we beſeech thee, to preſerve thoſe from falling, through humane frailties, whom thou haſt vouchſafed to a par-

a participation in this Holy Commnnion. Through our Lord, &c.

Or for the Pope.

PRotect, O Lord, we beseech thee, by the participation of this Divine Sacrament, and strengthen thy Servant *N.* whom thou hast advanced to be Chief Pastor of thy Church, that he and the flock committed to his charge may attain Eternal Life. Through our Lord Jesus Christ, &c.

A Prayer over the People.

Let us Pray.

Humble your selves, and bow down your heads to God.

LEt thy Mercy, O Lord, cleanse us from the corruption of the old man, and give us a new spirit. Through our Lord, &c.

All the rest as before, *pag.* 79.

THE

THE MASS FOR WEDNESDAY IN Holy Week.

The Station to St. Mary *Major.*

To teach us, that the Son of God being impaſſible and immortal, as to his divinity, could not ſubject himſelf to ſufferings and death, but only according to that fleſh which he took of the holy Virgin *Mary.*

The INROITT, *taken out of the 2d Chapter of the Epiſtle of St.* Paul *to the* Philippians, *and out of the* 101*ſt* Pſalm.

The Church inſtructs us with how much confidence we ought to addreſs our Prayers to God, in the name of his Son Jeſus Chriſt, either in reſpect of his love for us, having ſuffered death to redeem us, or for his omnipotence, being the ſame God with his Father, whom all creatures ought to adore.

The Angels are thereunto obliged, for though Chriſt died not for them, yet mankind being thereby redeemed, they reap ſome advantage, being reconciled unto them after the enmity and ſeparation which ſin had cauſed between them, and for that by this Redemption of man the loſs and fall of the Angels was repaired.

The





The Devils are obliged by force, being overcome and trodden under foot by him. But mankind hath a ſingular obligation, he having redeemed them to give them a Kingdom and moſt accompliſht felicity.

IN the Name of Jeſus let every knee bow, of things in Heaven, of things in earth, and of things under the earth, becauſe our Lord became obedient unto death; even the death of the croſs. Therefore our Lord Jeſus Chriſt is in the glory of God the Father.

PSALM CI.

O Lord, hear my Prayer; and let my cry come unto thee.

KYRIE ELEISON, *&c.* as before, *pag.* 36.

Let us Pray.

V. Let us bend our knees.

R. Raiſe up your ſelves.

COLLECT.

The Faithful, out of a pious confidence, implore, by their Prayers, God's mercy, through the Merits of his Son's Paſſion.

GRant, we beſeech thee, O Almighty God, that we, who are inceſſantly afflicted, through our exceſſes, may be delivered by the Paſſion of thy only begotten Son, who liveth and reigneth one God with thee, in the unity

ty of the Holy Ghoſt, world without end. *Amen.*

The Leſſon out of the 62d and 63d Chapter of the Prophet Iſay.

The Church, putting us in mind of Chriſt's Paſſion, repreſents alſo unto us at the ſame time the Glory of his Reſurrection, to inſtruct us, that his Divinity having never been ſeparated from his Humanity, he onely ſuffered becauſe it was his will, and that he made uſe of his ſufferings to appear with the greater luſtre in his Reſurrection. And thereupon in this Leſſon his glorious Reſurrection is ſet forth, and his departure from *Jeruſalem*, the capital City of *Judea*, which is compared for its infidelity to *Boſra* and *Idumea* carrying the marks of his Paſſion upon his Body wherewith his Divinity was clothed as in a Garment.

And under this figure, of the defeat of the *Idumeans* and delivery of the people of *Iſrael*, the Church repreſents to us the victory Jeſus Chriſt gained over the World and the Devil's ſecuring his flock from their tyranny and from the ſervitude of ſin.

THis ſaith our Lord: Tell ye the Daughters of *Sion*, Behold thy Saviour cometh; behold, his reward is with him, and his work before him. Who is this that cometh from *Edom* with died garments, from *Boſra*, this beautiful one in his Robe, going in the multitude of his ſtrength? I that ſpeak juſtice, and am a defender to ſave. Why then is thy clothing red? and thy garments as theirs that tread in the Wine-preſs? I have trodden the Preſs alone, and of the Gentiles there is not a man with me. I have trodden them in my fury, and have trodden them down in my wrath;

and

and their bloud is ſprinkled on my garments, and I have ſtained all my raiment: For the day of revenge is in my heart; the year of my redemption is come. I looked about, and there was no helper: I ſought, and there was none to aid: and my arm hath ſaved, and my indignation it ſelf hath helped me. And I have trodden down the people in my fury, and have inebriated them in my indignation, and have drawn their ſtrength down to ground. I will remember the mercies of our Lord, the praiſe of our Lord for all things that our Lord hath rendred to us.

The GRADUAL, *out of the* 68th *Pſalm.*

The Church having repreſented our Saviour in the precedent Leſſon triumphing over his enemies in his glorious Reſurrection, preſents him unto us in this Gradual in the extremity of his Paſſion, begging of his Father to be delivered from it: To inſtruct us that he prays not for himſelf to be delivered from his pains and from death; for how ſhould he beg for himſelf to be freed from this hour wherein he ſhould die for us, ſince he came voluntarily upon Earth to that end, being able by his own ſtrength to reſcue himſelf, and give up his Soul to God and take it again? But his Prayer was on our behalf, to teach us in afflictions to have recourſe to God to deliver us if it be his will, or to give us ſtrength to bear them patiently. Likewiſe Jeſus did not pray to be freed from his pains and death, becauſe he had a will to ſuffer; but he askt to be delivered from the corruption of the Sepulchre, by a ſpeedy and glorious Reſurrection: To teach us by his Paſſion, what we ought to contemn in the courſe of this life; and by his reſurrection, what we ought to hope and pray for.

TUrn not away thy face from thy Servant: Becauſe I am in tribulation, hear me ſpeedily.

V. Save me, O God, becauſe waters of affliction are entred into my Soul, I ſtuck faſt in the mire of the depth, and there is no ſure ſtanding.

Our Lord be with you.

R. And with thy Spirit.

Let us pray.

The faithful beſeech God, that by the merits of his Son's Paſſion they may partake in the glory of his Reſurrection.

O God, who wert pleaſed that thy Son ſhould ſuffer death for us upon the Croſs, that ſo the power of the enemy of mankind might be abated; grant unto us thy ſervants, that we may partake of his glorious Reſurrection. Through the ſame our Lord Jeſus Chriſt, *&c.*

Againſt the Perſecutors of the Church.

Eccleſiæ tuæ, &c. as before, *pag.* 84.

Or for the Pope.

Deus omnium, &c. as before, *pag.* 85.

The Leſſon out of the Prophet *Iſay*, ch. 63.

The Church teacheth us, that the myſtery of Gods Incarnation is ſo full of aſtoniſhment, his Sufferings ſo outrageous, and his Death ſo ignominious, that the Prophet *Iſay* durſt not publiſh them, leſt men ſhould not believe them. After this Prophet hath foretold many of the torments to be endured by this man of God, he

he teacheth us; firſt, that our ſins were the cauſe of his ſufferings, by which he was to ſatisfie for us to his Fathers juſtice. Secondly, that he offered himſelf to theſe pains as a voluntary Victim for our ſalvation, and would ſuffer death thereby to purchaſe life for us. Thirdly, that in compenſation of this his humility and ſufferings, he is raiſed above all Creatures in Heaven ſitting on the right hand of God his Father. Fourthly, that God his Father hath beſtowed upon him all thoſe for his children who are predeſtinated to glory, as the precious off-ſpring of his bloud which he ſo freely ſhed, that even he was pleaſed to waſh thoſe in it that put him to death, according to the Prayer as he made, even when he was nailed on the Croſs between the two Thieves.

IN thoſe days ſaid *Iſaias*, Who hath believed our hearing? and the arm of our Lord, to whom is it revealed? And he ſhall come up as a young Spring before him, and as a Root from a thirſty ground. There is no beauty in him, nor comlineſs; and we have ſeen him, and there was no ſightlineſs, and we were deſirous of him. Deſpiſed and moſt abject of men; a man of ſorrows, and knowing infirmity: and his look as it were hid and deſpiſed, whereupon neither have we eſteemed him. He ſurely hath born our infirmities, and our ſorrows he hath carried: and we thought him as it were a Leper and ſtrucken of God, and humbled. But he was wounded for our iniquities, he was broken for our ſins, the diſcipline of our peace was upon him, and with the wait of his ſtripes we are healed. All we have ſtrayed as Sheep; every one hath declined into his own way: and our Lord hath put upon him the iniquity of all us. He was offered, becauſe himſelf would, and opened not his mouth: As a Sheep to

ſlaughter was he led, and as a Lamb before his Shearer, he ſhall be dumb, and ſhall not open his mouth. From diſtreſs and from judgment, he was taken up: Who ſhall declare his Generation? becauſe he is cut out of the Land of the living. For the wickedneſs of my people have I ſtrucken him. And he ſhall give the impious for his burial, and the rich for his death: Becauſe he hath not done iniquity, neither was their guile in his mouth. And our Lord would break him in infirmity. If he ſhall put away his Soul for ſin, he ſhall ſee ſeed of long age; and the will of our Lord ſhall be directed in his hand: for that his Soul hath laboured, he ſhall ſee and be filled. In his knowledge the ſame my juſt ſervant ſhall juſtifie many, and he ſhall bear their iniquities. Therefore will I diſtribute unto him very many, and he ſhall divide the ſpoils of the ſtrong: for that he hath delivered his Soul unto death, and was reputed with the wicked; and he hath born the ſin of many, and hath prayed for the tranſgreſſiors.

The TRACT, *taken out of the* 101*ſt Pſalm.*

The Church tells us, that Jeſus Chriſt, in the time of his Paſſion, offered to God his Father moſt fervent Prayers with tears and groans, beſeeching him not to leave him under the power of death, which he ſuffered onely for his love, and for the ſalvation of the faithful, ſignified by Sion. His dignity, his innocence, this very act of unſpeakable charity, and the regard his Father had to his condition, might eaſily obtain ſo juſt a requeſt, inſomuch that he had onely a taſt of death, and the third day glorioufly triumphed over it. Though as the Son of God he was worthy

worthy to be heard without tears or cries, and therefore ſhould have been exempt from the leaſt pains, yet laying aſide what he was, he would by a tranſport worthy his love, abſolutely fulfil his Fathers will. He took upon him all the evils, wherewith he was charged, to ſatisfie the rigour of his Juſtice. To taſt all ſorts of grief and pains, yielding himſelf a true Child, as well as an obedient Diſciple in all his ſufferings. He gave us a perfect example of patience and ſubmiſſion in all our afflictions.

O Lord, hear my Prayer, and let my cry come unto thee.

V. Turn not away thy face from me, in what day ſoever I am in tribulation, incline thy ear unto me.

V. In what day ſoever I ſhall invocate thee, hear me ſpeedily.

V. Becauſe my days have vaniſhed as ſmoke, and my bones are withered as a dry burnt firebrand.

V. I am ſtricked as graſs, and my heart is withered, becauſe I have forgotten to eat my bread.

V. Thou riſing up ſhalt have mercy on Sion, becauſe it is time to have mercy on it.

The Paſſion of our Lord Jeſus Chriſt, according to St. Luke, *chap.* 22, *&* 23.

AT that time the feſtival day of the Azymes approached, which is called *Paſche*: and the chief Prieſts and the Scribes ſought how they might kill Jeſus, but they feared the people. And Satan entred into

Judas that was ſirnamed *Iſcariot*, one of the twelve: And he went and talked with the chief Prieſts and the Magiſtrates, how he might betray him to them. And they were glad, and bargained to give him money. And he promiſed. And he ſought opportunity to betray him apart from the multitudes. And the day of the Azymes came, wherein it was neceſſary that the Paſche ſhould be killed. And he ſent *Peter* and *John*, ſaying, Go and prepare us the Paſche, that we may eat. But they ſaid, Where wilt thou that we prepare it? And he ſaid to them, Behold, as you enter into the City, there ſhall meet you a man carrying a Pitcher of water, follow him into the houſe into which he entereth; and you ſhall ſay to the good man of the houſe, The Maſter ſaith to thee, Where is the Inn where I may eat the Paſche with my Diſciples? And he will ſhew you a great Refectory adorned, and there prepare. And they going, found as he ſaid to them, and prepared the Paſche. And when the hour was come, he ſate down, and the twelve Apoſtles with him, and he ſaid to them, With deſire I have deſired to eat this Paſche with you, before I ſuffer. For I ſay to you, That from this time I will not eat it, till it be fulfilled in the Kingdom of God. And taking the Chalice, he gave thanks, and ſaid, Take and divide among you; for I ſay to you, That I will not drink of the generation of the Vine, till the Kingdom of God

do

do come. And taking Bread, he gave thanks, and brake, and gave to them, saying, This is my Body which is given for you. Do this for a commemoration of me. In like manner the Chalice also, after he had supped, saying, This is the Chalice of the New Testament in my Bloud, which shall be shed for you. But yet behold the hand of him that betrayeth me, is with me on the Table. And the Son of man indeed goeth according to that which is determined: but yet wo to that man by whom he shall be betrayed. And they began to question among themselves, which of them it should be that should do this. And there fell also a contention between them, which of them seemed to be greater. And he said unto them, The Kings of the Gentiles over-rule them; and they that have power upon them, are called beneficial. But you not so, but he that is the greater among you, let him become as the younger; and he that is the leader, as the waiter. For which is greater, he that sitteth at Table, or he that ministreth? Is not he that sitteth? But I am in the midst of you, as he that ministreth, and you are they that have remained with me in my temptation. And I dispose to you, as my Father disposed to me, a Kingdom; that you may eat and drink upon my Table in my Kingdom, and may sit upon Thrones judging the twelve Tribes of *Israel*. And our Lord said, *Simon, Simon*, behold Satan required to have you

for to ſift as Wheat: but I have prayed for thee that thy faith fail not; and thou once converted, confirm thy Brethren. Who ſaid to him, Lord, with thee I am ready to go both into priſon, and unto death. And he ſaid, I ſay unto thee, *Peter*, the Cock ſhall not crow to day, till thou deny thrice thou knoweſt me. And he ſaid to them, When I ſent you without purſe, and skrip, and ſhoes, did you lack any thing? But ſaid, Nothing. He ſaid therefore unto them, But now he that hath a purſe, let him take it, likewiſe alſo a skrip; and he that hath not, let him ſell his coat and buy a ſword. For I ſay to you, That yet this that is written, muſt be fulfilled in me. And with the wicked was he reputed: For thoſe things that are concerning me, have an end. But they ſaid, Lord, lo two ſwords here. But he ſaid to them, It is enough. And going forth, he went according to his cuſtom into Mount *Olivet*; and his Diſciples alſo followed him. And when he was come to the place, he ſaid to them, Pray, leſt ye enter into temptation. And he was pulled away from them a ſtones caſt; and kneeling, he prayed, ſaying, Father, if thou wilt, transfer this Chalice from me. But yet not my will, but thine be done. And there appeared to him an Angel from Heaven ſtrengthening him, and being in an agony, he prayed the longer. And his ſweat became as drops of bloud trickling down upon the Earth. And when he was riſen up

from

from prayer, and was come to his Diſciples, he found them ſleeping for penſiveneſs. And he ſaid to them, Why ſleep you? Ariſe, pray, leſt you enter into temptation. As he was yet ſpeaking, behold a multitude, and he that was called *Judas*, one of the twelve, went before them, and approached to Jeſus, for to kiſs him. And Jeſus ſaid to him, *Judas*, with a kiſs, doſt thou betray the Son of man? And they that were about him, ſeeing what would be, ſaid to him, Lord, ſhall we ſtrike with the ſword? And one of them ſmote the ſervant of the High Prieſt, and cut off his right ear. But Jeſus anſwering, ſaid, Suffer ye thus far. And when he had touched his ear, he healed him. And Jeſus ſaid to them, that were come unto him, the Chief Prieſts and Magiſtrates of the Temple, and Ancients, As it were to a thief, are you come forth with ſwords and clubs? when I was daily with you in the Temple, you did not lay hands upon me, but this is your hour, and the power of darkneſs. And, apprehending him, they led him to the High Prieſts houſe; but *Peter* followed afar off. And, a fire being kindled in the mids of the court, and they ſitting about it, *Peter* was in the mids of them. Whom, when a certain wench ſaw, ſitting at the light, and had beheld him, ſhe ſaid, This fellow was alſo with him. But he denied him, ſaying, Woman, I know him not. And, after a while, another man ſeeing him, ſaid, And thou art

art of them. But *Peter* said, O man I am not. And after the space as it were of one hour, a certain other man affirmed, saying, Verily, this fellow also was with him, for he is also a *Galilean*. And *Peter* said, Man, I know not what thou sayest. And incontinent as he was yet speaking, the Cock crew. And our Lord turning, looked on *Peter*. And *Peter* remembred the word of our Lord, as he had said, That before the Cock crow, thou shalt thrice deny me. And *Peter*, going forth adoors, wept bitterly. And the men that held him, mocked him, beating him. And they did blindfold him, and smote his face. And they asked him, saying, Prophesie, who is he that smote thee? And, blaspheming, many other things they said against him. And when it was day, there assembled the Ancients of the people, and Chief Priests, and Scribes, and they brought him into their council, saying, If thou be Christ, tell us. And he said to them, If I tell you, you will not believe me: If also I ask, you will not answer me. But from henceforth the Son of man shall be sitting on the right hand of the power of God. And they all said, Art thou then the Son of God? Who saith, You say that I am. But they said, What need we testimony any further? for your selves have heard of his own mouth. And all the multitude of them rising up, led him to *Pilate*. And they began to accuse him, saying, We have found this man subverting our nation,

and

and prohibiting to give tributes to *Cesar*, and saying, That he is Christ the King. And *Pilate* asked him, saying, Art thou the King of the *Jews*? But he answering, said, Thou sayest. And *Pilate* said to the Chief Priests and Multitudes, I find no cause in this man. But they were the more earnest, saying, He stirreth the people, teaching throughout all *Jewry*, beginning from *Galilee*, even hither. But *Pilate* hearing *Galilee*, Asked if the man were of *Galilee*? And when he understood, that he was of *Herod*'s jurisdiction, he sent him back to *Herod*, who was also himself at *Jerusalem* in those days. And *Herod*, seeing Jesus, was very glad, for he was desirous a long time to see him, for because he heard many things of him, and he hoped to see some sign wrought by him. And he asked him in many words; but he answered him nothing. And there stood the Chief Priests and the Scribes constantly accusing him. And *Herod*, with his army, set him at nought; and he mocked him, putting on him a white garment, and sent him back to *Pilate*. And *Herod* and *Pilate* were made friends that day, for before they were enemies one to another. And *Pilate*, calling together the Chief Priests and Magistrates and the People, said to them, you have presented to me this man, as averting the people, and behold, I, examining before you, have found no cause in this man, of those things wherein you accuse him; no,

nor

nor *Herod* neither, for I sent you to him, and behold, nothing worthy of death is done to him. I will chasten him therefore and dismiss him. And of necessity had to release unto them, upon the feast-day, one. But the whole multitude together cryed out, saying, Dispatch him, and release to us *Barabbas*; who was, for a certain sedition, made in the city, and murder, cast in prison. And *Pilate* again spake to them, desirous to release Jesus. But they cryed again, saying, Crucifie, crucifie him. And he the third time said to them, Why, what evil hath he done? I find no cause of death in him; I will correct him therefore, and let him go. But they were instant with loud voices, requiring, that he might be crucified. And their voices prevailed. And *Pilate* adjudged their petition to be done. And he released unto them, him that for murther and sedition had been cast into prison, whom they demanded; but Jesus he delivered to their pleasure. And when they led him, they took one *Simon* of *Cyrene*, coming from the countrey, and they laid the cross upon him to carry after Jesus. And there followed him a great multitude of people, and of women, which bewailed and lamented him. But Jesus turning to them, said, Daughters of *Jerusalem*, weep not upon me, but weep upon your selves, and upon your children; For behold the days shall come, wherein they will say, Blessed are the barren, and the wombs that have

have not born, and the paps that have not given ſuck. Then ſhall they begin to ſay to the mountains, Fall upon us, and to the hills, Cover us. For if in the green wood they do theſe things, in the dry what ſhall be done? And there were led alſo other two malefactors with him to be executed. And after they came to the place, which is called *Calvari*, there they crucified him; and the thieves, one on the right hand, and the other on the left. And Jeſus ſaid, Father, forgive them, for they know not what they do. But they, dividing his garments, did caſt lots. And the people ſtood expecting, and the Princes with them derided him, ſaying, Others he hath ſaved, let him him ſave himſelf, if this be Chriſt, the Elect of God. And the ſouldiers alſo mocked him, coming to him, and offering him vinegar, ſaying, If thou be the King of the *Jews*, ſave thy ſelf. And there was alſo a ſuperſcription written over him in *Greek*, and *Latin*, and *Hebrew* Letters, This is the King of the *Jews*. And one of thoſe thieves that were hanged, blaſphemed him, ſaying, If thou be Chriſt, ſave thy ſelf, and us. But the other anſwering, rebuked him, ſaying, Neither doſt thou fear God, whereas thou art in the ſame damnation? And we indeed juſtly, for we receive worthy of our doings; but this Man hath done no evil. And he ſaid to Jeſus, Lord, remember me when thou ſhalt come into thy Kingdom. And Jeſus ſaid to him, Amen I ſay

to

to thee; This day thou ſhalt be with me in Paradiſe. And it was almoſt the ſixth hour; and there was made darkneſs upon the whole earth until the ninth hour. And the ſun was darkned, and the veil of the Temple was rent in the midſt. And Jeſus, crying with a loud voice, ſaid, Father, into thy hands I commend my ſpirit. And ſaying this, he gave up the Ghoſt.

Here the Faithful kneel, or proſtrate themſelves, for a while upon the ground.

And the *Centurion* ſeeing that which was done, glorified God, ſaying, Indeed this man was juſt. And all the multitude of them, that were preſent together at that ſight, and ſaw the things that were done, returned knocking their breaſts. And all his acquaintance ſtood afar off; and the women that had followed him from *Galilee*, ſeeing theſe things.

AND behold, a man named *Joſeph*, (who was a Senator, a good man and a juſt, he had not conſented to their council and doings) of *Arimathea*, a city of *Jewry*, who alſo himſelf expected the Kingdom of God. This man came to *Pilate*, and asked the body of Jeſus. And, taking it down, wrapped it in ſindon, and laid him in a monument hewed of ſtone, wherein never yet any man had been laid.

The

The OFFERTORY, *taken out of the* 101*st* Psalm.

The Church represents unto us, how our Saviour in his Passion, became a figure of his Martyrs, who desiring to be freed from death, by humane instinct, and, as it were, forsaken by him for a time, in that he granted, not that unto them whilst they suffered, which they might seem to desire by their natural inclinations, might repeat, from the bottom of their hearts, those words, full of love and piety, which our Saviour, as an example of these generous champions, spoke himself: *Father, if it be possible, let this cup of sufferings pass from me, that I taste it not; but let thy will be done, not mine.*

O Lord, hear my prayer, and let my cry come unto thee: turn not thy face from me, &c.

SUSCIPE SANCTE PATER, till the Secret, as before, *pag.* 56, 57, 58.

The SECRET.

The Faithful, meditating upon our Saviour's Passion, beseech God to grant them desires and resentments of love and duty, and to excite us the rather, we must confess our own sins, and reflect, that they were the cause of our Saviour's Crucifying. Secondly, We must consider the eternal torments which we have merited, that so we may, with consent, undergo any torments in life. Thirdly, Let us contemplate, that we shall have an eternal recompence, whereunto we aspire, by the grace of Jesus Christ, and confess, that all the afflictions of this life are not worthy to be compared to the future Glory. Fourthly, We must call to mind all the pains our Saviour indured for us, having frequently in our thoughts, how much his Divine Majesty suffered for us his unprofitable servants, should not, without confusion to our selves, be unwilling to suffer, but readily and cheerfully, for our benefits, undergo these temporal light pains.

Accept

ACcept, O Lord, we beſeech thee this Offering: and grant, that we may receive, with pious affections and reſentments, that which we celebrate in memory of the Paſſion of our Lord thy Son. Through the ſame Jeſus Chriſt, *&c.*

Againſt the Perſecutors of the Church.

Protege nos, &c. as before, *pag.* 90.

Or for the Pope.

Oblatus, &c. as before, *pag.* 90.

The Preface, Canon, *&c.* till the Communion, as before, from 60, to 79.

The COMMUNION, *out of the* 101*ſt* Pſalm.

The Church tells us, that in receiving the Body and Blood of Jeſus Chriſt, which repreſents to us his Paſſion, and, as it were, incorporates us with him, we ought to imprint in our hearts a lively apprehenſion of this adorable Saviour, who being preſented upon the Croſs with Gall and Vinegar to drink, beſought God his Father, with abundance of tears and loud crys, to grant us life everlaſting in participation of his Sufferings and Reſurrection.

I Mingled my drink with tears, becauſe, lifting me up, thou haſt thrown me down, and I withered away, like graſs; but thou, O Lord, endureſt for ever: Thou, riſing up, ſhalt have mercy on *Sion*, becauſe it is time to have mercy on it.

The

The POST-COMMUNION.

The Faithful beſeech God, to withdraw their irregular affections from theſe worldly fading goods, and to make them apprehend how, as they are Chriſtians, their happineſs is not to be placed in this temporal life, wherein God oftentimes delivers them up unto perſecutions, even unto death; But that they are to regard Eternity, to which the Name of Chriſtian entitles them: Therefore they are to conſider, that he, whoſe Name they bear, was ſo treated before them, to teach them, by his example, to contemn this world, and to aſpire Celeſtial Bleſſings, which he, by the Merits of his Death and Paſſion, hath opened unto them.

GRant, O Almighty God, we beſeech thee, that we may, with a holy confidence, believe, that thou haſt opened a paſſage for us to Eternal Life, by the Temporal Death of thy Son, repreſented in theſe Adorable Myſteries. Through the ſame our Lord Jeſus Chriſt.

Againſt the Perſecutors of the Church.

Quæſumus Domine, &c. as before, *pag.* 91.

Or for the Pope.

Hæc nos quæſumus, as before, *pag.* 91.

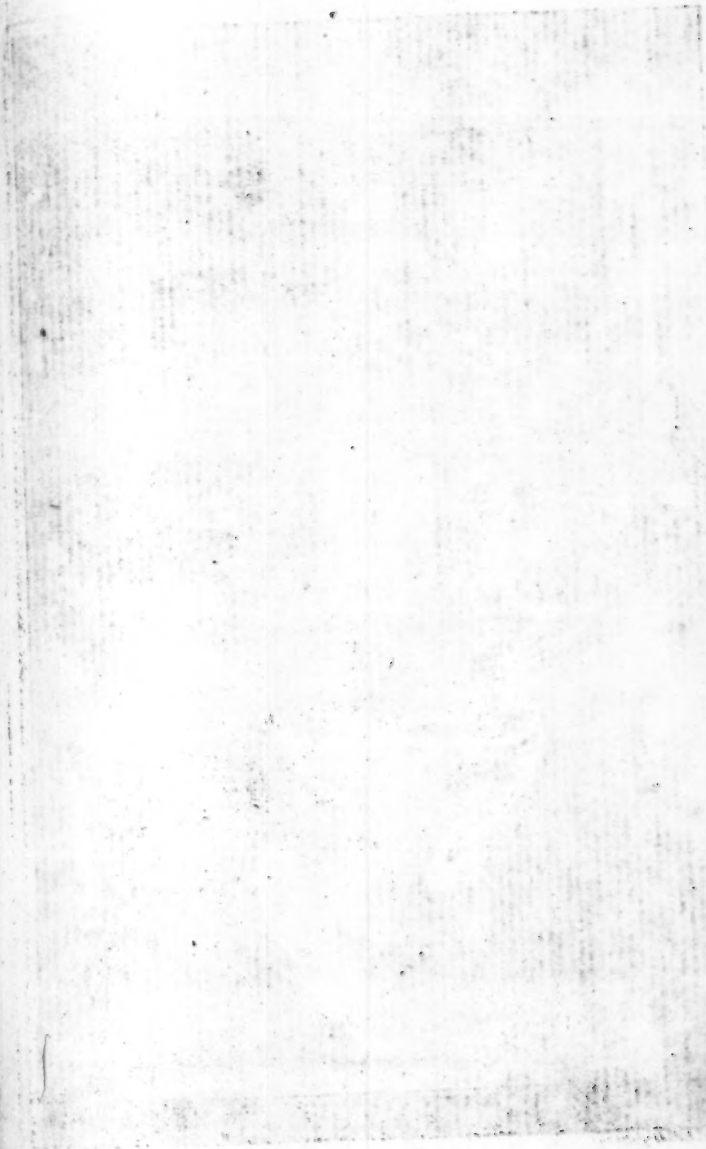
Let us Pray.

Humble your ſelves, and bow down your heads to God.

LOok down, O Lord, we beseech thee, upon this thy Family, for which our Lord Jesus Christ doubted not to be betrayed into the hands of the wicked, and so undergo the torments of the Cross. Who liveth and reigneth with thee, &c.

All the rest as before, *pag.* 79.

UPON





UPON THURSDAY IN Holy Week.

AT PRIME.

Pater noſter, &c. Ave Maria, &c. Credo, &c.
Deus in adjutorium *is not here ſaid, to mind us, that Jeſus Chriſt was abandoned by God the Father, to ſufferings and death.*

Nor is any Hymn uſed, to inſtruct us, that the Jews *had diſhonoured God, by putting his Son to death.*

PSALM LIII.

In this Pſalm the Church propoſeth unto us a certain model of perfect Prayer. Firſt, We ought to beg of God, what may conduce to our ſalvation. Secondly, We ought to ask it in the Name of our Saviour Jeſus Chriſt; for there is no other Name given to men by which they can be ſaved. Thirdly, We muſt have a firm faith in God's omnipotence. Fourthly, We are to look upon God as our Judge, who gives to every man according to his works; and therefore the confidence wherewith we pray, is grounded upon the teſtimony of our conſcience, that it is not guilty of any thing which may render us unworthy to preſent our ſelves

before his Divine Majeſty. Fifthly, We muſt place all our confidence in God's mercy, in the verity of his promiſes, and not in our merits. Sixthly, We are to beg the grace, to love juſtice, ſo that no perſecution whatever may cauſe us to ſwerve from it. Seventhly, We muſt not deſire puniſhment upon the wicked, out of hatred or revenge, but out of charity for their correction, as long as there is hopes of their amendment, and to the end, that others, by their chaſtiſements, may fear to imitate them, and that, the empire of ſin being overcome, God alone may reign in this world. Eightly, We ought to beg, that the adverſities and misfortunes of this life, may not deject us, nor proſperity charm our ſenſes and affections, but that we may rely upon God, and glorifie him. Ninthly, And to glorifie God as we ought, we muſt offer up our ſelves to him in the ſpirit of ſacrifice and annihilation, that is of Pennance. Tenthly, The ſervice and duty we offer up to God muſt be free not ſervile. Eleventhly, We muſt acknowledge our ſelves unable to make a voluntary and true offering of our ſelves, if the grace God do not deliver us from our ſins, which we muſt pray for from our very hearts.

O God, ſave me in thy Name, and in thy ſtrength judge me.

O God, hear my prayer with thine ears, receive the words of my mouth.

Becauſe ſtrangers have riſen up againſt me, and the ſtrong have ſought my ſoul, and they have not ſet God before their eyes.

For behold God helped me, and our Lord is the receiver of my ſoul.

Turn away the evils to mine enemies, and in thy truth deſtroy them.

I will voluntarily ſacrifice to thee, and will confeſs to thy Name, O Lord, becauſe it is good.

Becauſe thou haſt delivered me out of all tribulation: and mine eye hath looked down upon mine enemies.

PSALM

PSALM 118, or 119.

The Royal Prophet teaches us, in the first part of this 118th *Psalm*, that mans true felicity consists in living free from sin, and in keeping God's law for his love, and because he so commands us. Secondly, He teacheth us, that to observe the law of God as we ought, we must ask his grace to learn it from our youth. Thirdly, How that knowing it, we must praise his Majesty, and beg his grace to observe it with a true heart, void of fear or confusion. Fourthly, That to render us worthy of this grace of perseverance, in the obedience of divine law, we ought to meditate continually upon it; it must be the object of our entertainment, and we must have a greater care and pleasure to accomplish it, than worldly covetous men have to get and preserve their perishing riches.

BLessed are the immaculate in the way: which walk in the law of our Lord.

Blessed are they, that search his testimonies, that seek after him with all their heart.

For they that work iniquity, have not walked in his ways.

Thou hast very much commanded thy commandments to be kept.

Would God my ways might be directed to keep thy justifications.

Then shall I not be confounded, when I shall look throughly in all thy commandments.

I will confess to the indirection of heart, in that I have learned the judgments of thy justice.

I will keep thy justifications: forsake me not wholly.

Wherein doth a young man correct his way? in keeping thy words.

With my whole heart, I have ſought after thee: repel me not from thy commandments.

In my heart I have hid thy words: that I may not ſin to thee.

Bleſſed art thou, O Lord: teach me thy juſtifications.

In my lips I have pronounced all the judgments of thy mouth.

I am delighted in the way of thy teſtimonies, as in all riches.

I will be exerciſed in thy commandments: and I will conſider thy ways.

I will meditate in thy juſtifications: I will not forget thy words.

In this ſecond part of this 118, or 119 *Pſalm*, the Prophet *David* farther teacheth us the conduct which God is pleaſed to uſe to thoſe who, with a faithful heart, intend the obſerving his Commandments. 1. God brings to their knowledge, that this life is but as death, that ſo they may be brought to find out the true life, which conſiſts in knowing and loving him. 2. He ſhews them, that in this world men are intangled in ſin and ignorance, to the end to raiſe them to a deſire to be enlightened by his grace. 3. God inſpires them with a conſideration, that this life is but a baniſhment, that looking upon themſelves as ſtrangers and exiled perſons, ſurrounded with ambuſhes, enemies, and miſeries, they may thirſt after their true country, which is Heaven. 4. God exerciſes the Faithful by perſecutions and other traverſes, that ſo he may bring them to conform and ſubmit to his will. 5. He often permits them to be perplext and diſquieted, to humble and make them ſenſible of their own weakneſs, and the want they have of God's continual aſſiſtance, to the end they make their addreſſes unto him, placing all their hopes in his mercy, and

and not in their own ſtrength. 6. God frees them from ſin, and confirms them in vertue, dilates and enlarges their hearts by filling them with his love, that they may with exact diligence and fervent perſeverance walk in his paths.

RENder to thy ſervant, quicken me: and I ſhall keep thy words.

Reveal mine eyes: and I ſhall conſider the marvellous things of thy law.

I am a ſojourner in the land, hide not thy commandments from me.

My ſoul hath coveted to deſire thy juſtifications at all time.

Thou haſt rebuked the proud: curſed are they that decline from thy commandments.

Take from me reproach and contempt: becauſe I have ſought after thy teſtimonies.

For princes ſate and they ſpake againſt me: but thy ſervant was exerciſed in thy juſtifications.

For both thy teſtimonies are my meditation, and thy juſtifications my counſel.

My ſoul hath cleaved to the pavement: quicken me according to thy word.

I have uttered my ways, and thou haſt heard me; teach me thy juſtifications.

Inſtruct me the way of thy juſtifications, and I ſhall be exerciſed in thy marvellous works.

My ſoul hath ſlumbered for tediouſneſs: confirm me in thy words.

Remove from me the way of iniquity: and according to thy law have mercy on me.

I have choſen the way of truth: I have not forgotten thy judgments.

I have cleaved to thy teſtimonies, O Lord: do not confound me.

I ran the way of thy commandments: when thou didſt dilate my heart.

CHriſt became obedient unto death for us.

Pater noſter, &c. Ave Maria, &c.
Miſerere mei Deus, &c. as before, *pag. 6.*

At the Third Hour.

Pater noſter, &c. Ave Maria, &c.

In this third part of the 118th, or 119th *Pſalm*, the Prophet repreſents unto us the ſtate of a ſoul which God hath dilated: And firſt, he ſhews us the need we have of an abundant and omnipotent grace to acquit our ſelves of our obligations. 2. That we muſt ſtand vigilantly upon our guard, leſt the tempations, ariſing from covetouſneſs, or other exteriour and ſenſible objects, treſpaſs upon our modeſty, temperance, or chaſtity. 3. That, with reſolution and courage, we ought to repel and overcome the reproaches and perſecutions of the wicked.

SEt me a law, O Lord, the way of thy juſtifications: and I will ſeek after it always.

Give me underſtanding, and I will ſearch thy law: and I will keep it with my whole heart.

Con-

Conduct me into the path of thy Commandments: becauſe I would it.

Incline my heart into thy teſtimonies: and not into avarice.

Turn away mine eyes, that they may ſee not vanity: in thy way quicken me.

Eſtabliſh thy Word to thy ſervant, in thy fear.

Take away reproach which I have feared: becauſe thy judgments are pleaſant.

Behold I have coveted thy Commandments: in thy equity quicken me.

And let thy mercie come upon me, Lord: thy ſalvation according to thy Word.

And I ſhall anſwer a word to them that upbraid me: becauſe I have hoped in thy words.

And take not away out of my mouth the word of truth utterly: becauſe I have much hoped in thy judgments.

And I will keep thy law always: for ever, and for ever and ever.

And I walked in largeneſs: becauſe I have ſought after thy Commandments.

And I ſpake of thy teſtimonies in the ſight of Kings, and was not confounded.

And I meditated in thy commandments which I loved.

And I have lifted up my hands to thy Commandments, which I loved: and I was exerciſed in thy juſtifications.

In

In this fourth part of the 118 or 119 Psalm, the Royal Prophet teaches us to renew our spiritual life; and first, he shews us the chief affliction of the Faithful, being in their not enjoying Almighty God; yet their hopes thereof is their onely joy and sole comfort, in which hope their soul is much elevated towards Heaven, that they descend not to take content in earthly pleasures. 2. The Prophet shews us how to reject temptations that assault us when we see the wicked prosper, and how to behave our selves in persecutions, by considering the punishments threatned to the wicked, and the reward promised to the just. 3. We must raise in our selves a zeal and holy horror against the disorders the wicked commit in this life, and beware lest by a vain compliance we partake with them. 4. Being truly sensible of our abode here amongst the wicked, it will be requisite that we truly and really desire to return into Heaven our proper Country. 5. Since to observe Gods Commandments, is the way to get securely thither, we are to walk with great care and particular circumspection. 6. That we may avoid the ambushes and snares which environ us whilst we are in this World, we ought to have continual recourse to God by prayer and meditation of his Law, by strictly examining our very thoughts, by searching into the very bottom of our hearts, lest blinded with self-love we lose our selves. 7. That we apply our selves and converse with good, wise, and knowing persons in a spiritual life; by adhering to our Councils, and imitating their prudence and vertue, and by partaking in their necessities and sufferings. 8. We must beware of too much confidence of our selves, but always acknowledge that, the good conduct of our life is a gift from Gods mercy.

BE mindful of thy word to thy servant, wherein thou hast given me hope.

This hath comforted me in my humiliation, because thy word hath quickned me.

The proud did unjustly exceedingly, but I declined not from thy Law.

I have been mindful of thy judgments from everlasting, O Lord: and was comforted.

Fainting possessed me, because of sinners forsaking thy Law.

Thy

Thy juſtifications were ſong by me, in the place of thy peregrination.

I have been mindful in the night of thy name, O Lord, and have kept thy Law.

This was done to me, becauſe I ſought after thy juſtifications.

My portion, O Lord, I ſay to keep thy Law.

I beſought thy face, with all my heart: have mercy on me, according to thy word.

I thought upon my ways, and converted my feet unto thy teſtimonies.

I am prepared, and am not troubled: to keep thy Commandments.

The cords of ſinners have wrapped me round about: and I have not forgotten thy Law.

At midnight I roſe to confeſs to thee, for the judgments of thy juſtification.

I am partaker of all that fear thee: and that keep thy Commandments.

The Earth, O Lord, is full of thy mercy: teach me thy juſtifications.

In this fifth part of the 118th or 119th Pſalm, the Faithful who have received the Word of God with a firm faith, are taught their obligation to beg of God the gift of knowledge and underſtanding to apprehend and taſt heavenly things, with ſubmiſſion to divine truths, that underſtanding which gives them a guſt and ſenſe of things belonging to God: firſt, to the end they may be able with gladneſs to bear the afflictions of this World, acknowledging they avail to amend our lives. Secondly, That they may prefer heavenly benefits which God hath promiſed in his Law, before the fading goods of this life. Thirdly, That they may acknowledge that man was made to be juſt, to preſerve peace and unity in a holy converſation, which they ought to have with

with one another, to love God above all Creatures, to ſerve him ardently through the whole courſe of this life, humbly adoring the juſtice of his judgments. Fourthly, That finding more conſent in Gods ſervice than in any worldly pleaſures, they may in ſome manner comprehend the conſolation and happineſs they ſhall find hereafter by the comfort he offords his ſervants in their preſent afflictions. Then the Royal Prophet teaching the Faithful that the wicked apprehend not theſe truths, their hearts being beſotted in wickedneſs, which draws upon them their damnation, he exhorts them to beſeech God to purifie their hearts, and elevate them above the things of this World, and to diſpoſe them to take conſent onely in his honour and ſervice, and to place their onely joy, deſires, pretentions, and repoſe in him.

THou haſt done bounty with thy ſervant, O Lord, according to thy Word.

Teach me goodneſs, and diſcipline, and knowledge: becauſe I have believed thy Commandments.

Before I was humbled I offended: therefore I have kept thy Word.

Thou art good; and in thy goodneſs teach me thy juſtifications.

The iniquity of the proud is multiplied upon me: but I in all my heart will ſearch thy Commandments.

Their heart is curded together as milk: but I have meditated thy Law.

It is good for me that thou haſt humbled me: that I may learn thy juſtifications.

The Law of thy mouth is good unto me, above thouſands of gold and ſilver.

Thy hands have made me, and formed me: give me underſtanding, and I will learn thy Commandments.

They

They that fear thee ſhall ſee me, and ſhall rejoyce: becauſe I have much hoped in thy words.

I know, O Lord, that thy judgments are equity: and in thy truth thou haſt humbled me.

Let thy mercy be done to comfort me, according to thy word unto thy ſervant.

Let thy commiſerations come to me, and I ſhall live: becauſe thy Law is my meditation.

Let the proud be confounded, becauſe they have done unjuſtly toward me: but I will be exerciſed in thy Commandments.

Let them be converted to me that fear thee: and that know thy teſtimonies.

Let my heart be made immaculate in thy juſtifications, that I be not confounded.

The Church having taught us how neceſſary Gods grace is for us to accompliſh his Commandments, that we may enjoy eternal bliſs, tells us farther, that his grace is not given to men, but by the merits of Jeſus Chriſt, and that to the ſame end he became man, and ſuffered death for us.

V. Chriſt became obedient unto death for us.

Pater noſter, &c. Miſerere mei Deus, &c. as before, *pag* 6.

THE PRAYER.

Reſpice quæſumus, &c. as before, *pag* 130.

At the Sixth Hour.

Pater noſter, &c. *Ave Maria*, &c.

PSALM 118, or 119.

The Prophet *David* in the ſixth part of this Pſalm, tells us, how unalterable the juſt are in obeying the Law of God in the midſt of perſecutions, conſidering the duty all creatures owe to God. No brute beaſt will in the leaſt reſiſt his Creator's commands; how much the more then are men obliged to obey him, who are made after his own image, and called to enjoy eternal bliſs with him? Secondly, in conſidering how contemptible the goods of this life are, and how ineſtimable thoſe promiſed by Gods Law. All perfections which theſe earthly goods have, are finite and tranſitory, and onely thoſe which God promiſes his ſervants, are infinite and eternal, which alone can render us truly happy.

MY Soul hath fainted for thy ſalvation: I have much hoped in thy Word.

My eyes have failed for thy word, ſaying, When wilt thou comfort me?

Becauſe I am made as a bottle in the hoar froſt: I have not forgotten thy juſtifications.

How many are the days of thy ſervant? when wilt thou do judgment on them that perſecute me?

The unjuſt have told me fables: but not as thy Law.

All thy Commandments are truth: they have unjuſtly perſecuted me, help me.

They

They have well near made an end of me in the Earth: but I have not forſaken thy Commandments.

According to thy mercy quicken me, and I ſhall keep the teſtimonies of thy mouth.

For ever, Lord, thy Word is permanent in Heaven.

Thy truth in generation and generation: thou haſt founded the Earth, and it is permanent.

By thy ordinance the day continueth: becauſe all things ſerve thee.

But that thy Law is my meditation: I had then perhaps periſhed in my humiliation.

I will not forget thy juſtifications for ever: becauſe in them thou haſt quickned me.

I am thine, ſave me: becauſe I have ſought out thy juſtifications.

Sinners have expected me to deſtroy me: I underſtood thy teſtimonies.

Of all conſummation I have ſeen the end: thy Commandment is exceeding large.

In the ſeventh part of this 118 or 119 Pſalm, the Kingly Prophet inſtructs us, that to obtain divine knowledge and wiſdom, we muſt earneſtly demand it of God, and we muſt reſtifie an ardent love to him, and endeavour to keep his Commandments. Secondly, He teaches us that this divine wiſdom renders us more knowing than our Maſters, when we love him more than they; for our Maſters are his Diſciples as well as we. It is a Maſter which not onely makes us know good, but gives us alſo the will and power to do it. Conſequently, the Prophet tells us the effect of this divine wiſdom. It makes us flie and hate ſin, and to delight in the Law of God. By it we put on a firm reſolution to keep the Commandments; by it we order our lives well, and

all things relating to our ſoul: and diſpoſing our heart to be upright and ſincere, we do all things according to Juſtice and Equity. It fortifies us againſt temptations and perſecutions, making us prefer the expected rewards for our good works, before the vain pleaſures and goods of this World.

HOw have I loved thy law, O Lord! all the day it is my meditation.

Above my enemies thou haſt made me wiſe by thy Commandment: becauſe it is to me for ever.

Above all that taught me have I underſtood: becauſe thy teſtimonies are my meditation.

Above Ancients have I underſtood: becauſe I have ſought thy Commandments.

I have ſtayed my feet from all evil way: that I may keep thy words.

I have not declined from thy judgments, becauſe thou haſt ſet me a law.

How ſweet are thy words to my jaws, more than honey to my mouth!

By thy Commandments I have underſtood: therefore have I hated all the way of iniquitie.

Thy Word is a lamp to my feet, and a light to my paths.

I ſwear, and I have determined to keep the judgments of thy juſtice.

I am humbled exceedingly, O Lord: quicken me according to thy Word.

The voluntaries of my mouth make acceptable, O Lord: and teach me thy judgements.

My

My ſoul is in my hands always: and I have not forgotten thy law.

Sinners laid a ſnare for me: and I have not erred from thy commandments.

For inheritance I have purchaſed thy teſtimonies for ever: becauſe they are the joy of my heart.

I have inclined my heart to do thy juſtifications for reward.

In the Eighth Part of this *Pſalm* the kingly Prophet teaches us, that, to the end a faithful ſoul may be made capable of divine wiſdom, ſhe muſt diveſt her ſelf of the maxims of humane prudence, and that, to preſerve it, ſhe muſt be ſolicitous to avoid ſin, not ſo much in deteſtation of ſin, as for the content and pleaſure ſhe ought to take in juſt actions. She muſt always endeavour to have a holy fear of loſing that grace, which has given her ſentiments of joy in avoiding ſin, and by which, as yet, ſhe hath a fear to be forſaken of God, though he inflict not puniſhments upon her. In fine, ſhe ought to have a great zeal for the ſervice and glory of God.

I Have hated the unjuſt: and I have loved thy law.

Thou art my helper and protector: and upon thy word I have much hoped.

Depart from me ye malignant: and I will ſearch the Commandments of my God.

Receive me according to thy word, and I ſhall live: and confound me not of my expectation.

Help me, and I ſhall be ſaved: and I will always meditate in thy juſtifications.

Thou haſt deſpiſed all that revolt from thy judgments: becauſe their cogitation is unjuſt.

All the ſinners of the earth I have reputed prevaricaterers: therefore have I loved thy teſtimonies.

Pierce my fleſh with thy fear: for I am afraid of thy judgments.

I have done judgment and juſtice: deliver me not to them that calumniate me.

Receive thy ſervant unto good: let not the proud calumniate me.

Mine eyes have failed after ſalvation: and for the word of thy juſtice.

Do with thy ſervant according to thy mercy: and teach me thy juſtifications.

I am thy ſervant: give me underſtanding, that I may know thy teſtimonies.

It is time to do, O Lord: they have diſſipated thy law.

Therefore have I loved thy Commandments: above Gold and Topazius.

Therefore was I directed to all thy Commandments: all wicked way have I hated.

The Church tells us, that this Divine Wiſdom, whereof the Royal Prophet ſpeaks, is not given to men by the merits of Chriſts Paſſion; as no man can be ſaved, but by faith in Jeſus Chriſt.

V. Chriſt was made obedient for us even unto death.

Pater noſter, &c. Ave Maria, &c.
Miſerere mei Deus, &c. as before, *pag.* 6.

The PRAYER.

Reſpice quæſumus, &c. as before, *pag.* 130.

At

At the Ninth Hour.

Pater noſter, &c. Ave Maria, &c.

PSALM 118, or 119.

In the Ninth Part of this 118th or 119th *Pſalm*, the Holy Prophet teaches us, by his example, to honour the Law of God with profound Humility, telling us, that if we love it, 'tis God's gift. He exhorts us, to beſeech his Majeſty, not to leave his gifts imperfect; but that, illuminating our Spirit, we may truly underſtand his Law, and obſerve his Inſtructions and Commands. Secondly, He bids us conſider, that God would not, that his Holy Law ſhould be written and delivered to us in vain; but to be as a ſure Guide to our Actions: Therefore we beg, that our Conſciences reproach not our Deeds, for being uncomfortable to our knowledge. Thirdly, He ſhews us, how deplorable their condition is, who follow other Rules, and lead their Lives by other Maxims than what the Law of God preſcribes. Fourthly, The Prophet tells us, with what purity we ought to meditate upon the Holy Scriptures, which contain the Law of God, forbearing, either in Thought or Word, all ſort of Error, or Lying, that ſo we may neither deceive, nor be deceived. Fifthly, He minds us of our Frailty and Miſery; which yet muſt not diſcourage us, ſince God Almighties Grace gives us ſtrength and power to perform his Commandments.

THy teſtimonies are marvellous: therefore hath my ſoul ſearched them.

The declaration of thy words doth illuminate: and giveth underſtanding to little ones.

I opened my mouth and drew breath: becauſe I deſired thy Commandments.

Look upon, and have mercy on me, according to the judgment of them that love thy Name.

Direct my ſteps according to thy Word: and let not any injuſtice have domination over me.

Redeem me from the calumnies of men: that I may keep thy Commandments.

Illuminate thy face upon thy ſervant: and teach me thy juſtifications.

Mine eyes have guſhed forth iſſues of waters: becauſe they have not kept thy law.

Thou art juſt, O Lord: and thy judgment is right.

Thou haſt commanded juſtice thy teſtimonies: and thy verity exceedingly.

My zeal hath made me to pine away: becauſe my enemies have forgotten thy words.

Thy word is fired exceedingly: and thy ſervant hath loved it.

I am a young man, and contemned: I have not forgotten thy juſtifications.

Thy juſtice is juſtice for ever: and thy law is verity.

Tribulation and diſtreſs have found me: thy Commandments are my meditation.

The Royal Prophet, in the Tenth Part of this *Pſalm*, adviſeth us, firſt, continually to advance in fervour and piety; and how, by his example, we muſt thirſt after juſtice. Secondly, That we muſt overcome all obſtacles, that may impede our progreſs. Thirdly, That we muſt conſider, that as in the beginning of a ſpiritual courſe of life, we are to enter upon

upon it by the ſpirit of God, ſo in the progreſs, that we eſpecially beware, leſt there ſlide into our hearts any ſecret motions, that may hinder our advancement in piety.

And, as we are to begin courageouſly, ſo to go on with more vigour; not regarding what the Fleſh can, but what the Spirit will do, according to what the Word of God ordains, putting all our confidence in his divine aſſiſtance. Fourthly, That the diſlike, which we ought to have of ſinners, with drawing themſelves from God, and conſequently from their Salvation, in not obeying his Commandments, ſhould move us to walk with more vigilance and fervour towards perfection: Since not to go forward is to go backwardly. Fifthly, Since God's decrees are true, from the Beginning to all Eternity, ſo, if we conform to his will, and obſerve the order of his decrees, we ſhall not fail to make daily advancement in preſent, and for the time to come, where the light of our knowledge ſhall find a new encreaſe.

I Have cried in my whole heart, hear me, O Lord: I will ſeek after thy juſtifications.

I have cried to thee, ſave me: that I may keep thy Commandments.

I have prevented in maturity, and have cried: becauſe I hoped much in thy words.

Mine eyes have prevented early unto thee: that I might meditate thy words.

Hear my voice, according to thy mercy, O Lord: and according to thy judgment quicken me.

They that perſecute me, have approached to iniquity: but from thy law they are made far off.

Thou art nigh, O Lord: and all thy ways are truth.

From the beginning I knew of thy teſti-

monies: that thou haſt founded them for ever.

See my humiliation, and deliver me: becauſe I have not forgotten thy law.

Judge my judgment, and redeem me: for thy word quicken thou me.

Salvation is far from ſinners: becauſe they have not ſought after thy juſtifications.

Thy mercies are many, O Lord: according to thy judgment quicken me.

There are many that perſecute me, and afflict me: I have not declined from thy teſtimonies.

I ſaw the prevaricators, and pined away: becauſe they kept not thy words.

See that I have loved thy Commandments: O Lord: in thy mercy quicken me.

The beginning of thy words is truth: all the judgments of thy juſtice are for ever.

In the laſt part of this *Pſalm*, the Royal Prophet tells us their Duties, who endeavour to advance in piety. Firſt, The ſpirit of the fear of our Lord ought ſo much to poſſeſs them, that all other fear muſt find no place in their hearts. Secondly, God's holy words ought to be their chief delight; as the hatred of ſin muſt be their chief averſion. Thirdly, They muſt frequent Prayer with much ſolicitude, eſpecially at hours appointed by the Church. Fourthly, Their ſouls muſt be ſo tranquil, as not to be diſcompoſed with any traverſes of this world. Fifthly, We ought to groan after their ſalvation. Sixthly, They muſt conſider God is preſent in all their actions. Seventhly, They muſt have a hearty ſorrow for their paſt ſins; and give God thanks, that he hath freed them from them. They ought likewiſe to conſider, that God ſought them, when as yet they ſought not him; and that he ſought them, to the end they might

ſeek

ſeek him in the way of his Commandments. They muſt vigilantly regard all their faults and deeds; conſidering, that they are as ſheep gone aſtray, if God of his goodneſs had not ſought them himſelf, and relieved them from all the dangers they were in, placing them in the ſecurity they deſire. They muſt place their hopes in him, whatever hazards befal them, repoſing themſelves in the faithfulneſs of his promiſes, and the abundance of his mercy; and that in this confidence they behold him as their Chief Director and Eternal Paſtor.

PRinces have perſecuted me without cauſe: and my heart hath been afraid of thy words.

I will rejoyce at thy words; as he that findeth many ſpoils.

I have hated iniquity, and abhorred it: but thy law I have loved.

Seven times in the day I have ſaid praiſe to thee: for the judgments of thy juſtice.

There is much peace to them that love thy law: and there is no ſcandal to them.

I expected thy ſalvation, O Lord: and have loved thy Commandments.

My ſoul hath kept thy teſtimonies; and hath loved them exceedingly.

I have kept thy Commandments and thy Teſtimonies: becauſe all thy ways are in thy ſight.

Let my petition approach in thy ſight, O Lord: according to thy word give me underſtanding.

Let my requeſt enter in thy ſight: according to thy word deliver me.

My lips ſhall utter an hymn, when thou ſhalt teach me thy juſtifications.

My tongue ſhall pronounce thy word: becauſe all thy Commandments are equity.

Let thy hand be to ſave me: becauſe I have choſen thy Commandments.

I have coveted thy ſalvation, O Lord: and thy law is my meditation.

My ſoul ſhall live, and ſhall praiſe thee: and thy judgments ſhall help me.

I have ſtrayed, as a ſheep that is loſt: ſeek thy ſervant, becauſe I have not forgotten thy Commandments.

The Church teacheth us, that it is by Jeſus Chriſt God ſought us, even then, when as yet we ſought him not, in following Jeſus Chriſt his Son, whom he hath eſtabliſhed a Mediatour between himſelf and us, we muſt therefore run, in ſuch manner, as that we may attain to him; we muſt obſerve the end of our progreſs and courſe, where he hath fixed his, which is to be obedient even unto death.

℣. Chriſt become obedient for us, even unto death.

Pater noſter, &c. Ave Maria, &c. Miſerere mei Deus, &c. as before, *p.* 6.

THE PRAYER.

Reſpice quæſumus, &c. as before, *pag.* 130.

The

The General Abſolution.

Upon Holy Thurſday, in the Morning, according to the good and laudable cuſtom of *France*, the General Abſolution is given in the great Hall at the King's Court, where his moſt Chriſtian Majeſty, with many Princes, and his whole Court, are preſent. Firſt begins a Sermon; the Biſhop, in his Robes, accompanied with his Clergy, gives the Abſolution, and all upon their knees ſing the *Miſerere mei Deus*, with the Verſes and Prayers following. This Ceremony is a ſign of the Sacramental Abſolution, which heretofore was given to thoſe ſinners who had done Penance in the Lent. And this day is alſo called Abſolution Thurſday, becauſe Penitents are then abſolved, and admitted to participate of the Euchariſt, it being that day on which Jeſus Chriſt inſtituted it: and thereby the Church ſhews us, that at preſent ſhe inflicts not ſo ſevere Penances now as formerly, yet ſhe teaches them to do fruits worthy of Penance, that they may be admitted to participate of this Holy Sacrament, on this day, whereon Chriſt our Saviour began, by his Paſſion, the Work of our Redemption to God his Father.

LOrd, have mercy on us.
Chriſt, have mercy on us.
Lord, have mercy on us.

Pater noſter, &c.

And lead us not into temptation.
But deliver us from evil. Amen.

V. O Lord, deal not with us according to our ſins.

R. Nor yet reward us according to our iniquities.

V. O Lord, remember not our paſt offences.

R. But let thy mercies ſoon prevent us.

V. Turn

V. Turn thy face towards us, though a little.

R. And graciouſly hear thy ſervants.

V. O Lord, ſave thy ſervants, and thy handmaids.

R. Truſting in thee, O my God.

V. Be unto them, O Lord, a Tower of ſtrength.

R. Againſt the aſſaults of the enemy.

V. Send them, O Lord, thy help from thy holy place.

R. And out of Sion protect them.

V. O Lord, hear my Prayer.

R. And let my cry come unto thee.

V. Our Lord be with you.

R. And with thy Spirit.

Let us Pray.

HEar, O Lord, our Supplications, and graciouſly regard me, who in the firſt place have need of thy mercy: and as thou haſt been pleaſed to chuſe me by thy grace, not for my merit, to be thy Miniſter in this action; Grant, that I may faithfully acquit my ſelf of the Charge comitted to me, and co-operate, by our miniſtring, the effect of thy bounty: Through our Lord Jeſus Chriſt thy Son, who liveth and reigneth with God the Father, in the unity of the Holy Ghoſt, one God for ever. *Amen.*

Let

Let us Pray.

WE beſeech thee, O Lord, grant thy ſervants grace, to do fruits worthy of penance, that, having obtained pardon for their ſins, they may be reſetled pure and clean in thy Church, from the integrity of which they have gone aſtray: Through our Lord Jeſus Chriſt, *&c. Amen.*

Let us Pray.

O Lord, I beſeech thy Majeſty, that, out of thy bounty, thou wilt be pleaſed to give thy pardon to theſe thy ſervants, confeſſing their ſins and offences, and to looſen the bonds of their paſt crimes; who didſt carry upon thy ſhoulders the ſtrayed ſheep back to thy fold, and haſt graciouſly heard the prayers of the publican, look down alſo favourably upon theſe penitents, and incline unto their petitions, that, by their perſeverance in confeſſing and tears, they may obtain what they deſire, and being readmitted to a participation of thy holy Altar, they may have freſh hopes of Eternal Glory: Who liveſt and reigneſt, *&c.*

Let us Pray.

O God, who of thy goodneſs haſt created, and of thy mercy repaired mankind, and by

by the blood of thine onely Son haſt redeemed man, deprived of eternal life, through the malice of the Devil; Grant a new life to theſe penitents, thy ſervants, whoſe death thou deſireſt not; And as thou forſakeſt not even thoſe who go aſtray, receive thoſe who return to repentance. O Lord, mercifully regard the tears and ſighs of thy ſervants; heal their wounds, ſtretch forth thy helping hand to them caſt down before thee; to the end thy Church may not loſe any part of its body; leſt thy flock be leſſened, leſt the enemy inſult over the loſs of thy family; leſt thoſe who have been regenerated by the wholſome water of baptiſm, fall into a ſecond death. We therefore, O Lord, offer up unto thee our moſt humble Prayers; we ſhed the tears of our hearts before thee, in teſtimony of our regret. Pardon thoſe that confeſs unto thee, to the end, that through thy mercy they may eſcape condemnation at the laſt judgment. Let them be ignorant of that which terrifies in darkneſs of torments in flames; and grant, that, returning from their errours, to the path of juſtice, they may not hereafter receive new wounds, but that they may remain entire and perpetual, in that which thy Grace has conferred, and thy Mercy reſtored. By the ſame our Lord Jeſus Chriſt, &c. *Amen.*

The Biſhop then takes the Croſier, and, ſtretching his right hand over the People, ſays,

Let us Pray.

OUr Lord Jeſus Chriſt, who, by giving up himſelf, and ſhedding his immaculate blood, did vouchſafe to take away the ſins of the whole world, and who ſaid to his Diſciples, and, in them, to their ſucceſſours, (among whom thou art pleaſed to make me one, though unworthy) Whatſoever you ſhall bind on Earth, ſhall be bound in Heaven, and whatſoever you looſe on Earth, ſhall be looſed in Heaven; may he vouchſafe, through this my Miniſtry, by the interceſſion of the bleſſed Virgin *Mary*, his Mother, of St. *Michael* the Archangel, of the Apoſtle St. *Peter*, to whom the power of binding and looſing was given, and of all Saints, by vertue of his ſacred blood, ſhed for the remiſſion of ſins, to grant you abſolution of all your offences, negligently committed, in thought, word, or deed; and that, after you are quit from the bonds of ſin, he will pleaſe to reſtore you to the Kingdom of Heaven. Who, with God the Father and the Holy Ghoſt, liveth and reigneth for ever and ever. *Amen.*

ALmighty God, grant unto you abſolution and remiſſion of all your ſins, ſpace of true penance and amendment of life. *Amen.*

Then

Then the Biſhop gives his ſolemn Benediction, ſaying,

℣. Bleſſed be the Name of our Lord.
℟. Now and for evermore.
℣. Our help is in the Name of our Lord.
℟. Who made Heaven and Earth.

Almighty God, Father, Son, and Holy Ghoſt, bleſs you all. *Amen.*

After the ſolemn Benediction is given, the Deacon, in his Dalmatique, kneeling down to the Biſhop, asks his Bleſſing for the reading of the Goſpel; and, having received it, ſings the Goſpel out of that day's Maſs, *Ante diem feſtum, &c.*

The Biſhop, ſetting aſide his Mitre, ſtands upright, holding the Croſier in both his hands, till the end of the Goſpel, to teach us to liſten with reſpect to God's Holy Word, and teſtifie our Faith of the Reſurrection.

After the Deacon hath read the Goſpel, he preſents the Book to the Biſhop, to kiſs; to teſtifie the Union and Charity, which all Chriſtians ought to have in the obſervation of the Word of God, to obtain pardon for their ſins, and reconcile themſelves to God.

The King waſhes the feet of thirteen poor people, and attends on them at the Table, in great ceremony, in imitation of Chriſt's Humility; who waſhed his Apoſtles feet, who were thirteen, comprehending St. *Paul.*

At *Paris* the Archbiſhop gives the ſame general Abſolution on Wedneſday-afternoon, at our Lady's Church, and on Thurſday-morning at the Church-yard of the Holy Innocents.

For the Waſhing of the Feet.

The Church, imitating the Example and Command, which our bleſſed Saviour gave us, celebrates this day the Ceremony of Waſhing Feet; and teacheth us, that he thereby hath recommended Humility and Charity among us, and to be careful, that we cleanſe our ſelves from the leaſt ſins; figured unto us by the filth that ſticks to our feet. 'Tis that which the Church preſents unto us by Antiphons, by the Verſes of the Pſalms, and by the Prayers ſung in this Ceremony; bleſſing God for the Graces beſtowed on us, through our Lord Jeſus Chriſt; where we muſt obſerve, that he calls it a New Command; wherein he obliged us, to love one another; for that the Old Command, given unto *Moſes*, and engraven upon the Tables of the Law, was to love ones Neighbour as ones ſelf: but Jeſus Chriſt had made it a New Command, by the extent he gave it; requiring us, to love our Neighbour more than our ſelves, even as to this temporal life; that is to ſay, as Chriſt gave his life for us: ſo we ought to offer up ours for our Neighbour, upon certain occaſions, as if his ſalvation were in danger, we ought to expoſe our life to preſerve him.

The practice of this Day's Ceremony is very ancient; for St. *Auguſtin*, in his Epiſtle, and the Seventeenth Council of *Toledo*, held in the Seventh Age, in the Third Canon, and St. *Eligius*, Biſhop of *Noyon*, in the ſame Age, in his Fourth and Eighth Homily of our Lord's Supper, makes mention of it.

The Prelate, or Superior, in his Albe, Amice, Stole and Coap of a Violet colour, with his Deacon and Subdeacon, goes to the place prepared to waſh the Feet; the Deacon, holding the Book of the Goſpel between his Arms, kneels to the Prelate, or Superior, and asks his Bleſſing to read the Goſpel, ſaying, *Sir, Vouchſafe to Bleſs me*; and, having received his Benediction, puts the Book into the Subdeacons hands, to teſtifie, he declares nothing to the People, but what he was ordered to do by the Prelate.

The Acolyts hold the Candles, to ſignifie the joy which the people ought to have, in that they are enlightened with the Gift

Gift of Faith. Before the Deacon begins to read the Goſpel, he begs God's Grace for the Aſſembly, to hear his Word worthily, ſaying,

Our Lord be with you.

He Incenſeth the Book, to ſignifie, that we adore Jeſus Chriſt, who redeemed us and freed us from our ſins by faith in the Goſpel; acknowledging him to be God, and the ſecond Perſon of the Holy Trinity. And then he reads the Goſpel, *Ante diem Feſtum*, as before.

The Goſpel being ended, the Subdeacon preſents the Book to the Prelate, or Superior, to kiſs; who thereby teſtifies the Unity and Charity which the Faithful ought to have in the obſervance of God's Word, to the end to obtain pardon for their ſins.

The Deacon incenſeth after the uſual manner. Then the Prelate or Superior, laying aſide his Coap, the Deacon and Subdeacon, putting a Towel about him, waſheth the feet of thoſe choſen for this Ceremony, dries, and kiſſes them, whileſt they ſing.

I Give you a New Commandment, that you love one another, as I loved you, ſaith our Lord.

PSALM 118.

BLeſſed are the immaculate in the way: which walk in the law of our Lord.

The Antiphon, *Mandatum novum, &c.* and the other Antiphons out of the Pſalms are repeated, and onely the firſt Verſe of each Pſalm is ſaid.

Ant. After our Lord was riſen from Supper, he put Water into a Baſon: and began to waſh his Diſciples feet, to whom he left this example.

Pſalm

Pſalm 47. Great is our Lord, and to be praiſed exceedingly: in the city of our God, in his holy mount.

Ant. After our Lord Jeſus had ſupt with his Diſciples, he waſhed their feet, and ſaid unto them, Do you ſee what I, your Lord and Maſter, have done unto you? I have given you an example, that you alſo may do the like.

Pſalm 84. O Lord, thou haſt bleſt thy land: thou haſt turned away the captivity of *Jacob.*

Ant. Wilt thou, O Lord, waſh my feet? Jeſus anſwered and ſaid unto him, If I waſh not thy feet, thou ſhalt have no part with me.

V. Jeſus came unto *Simon Peter*, and *Peter* ſaid to him,

Here the Antiphon is repeated:

Wilt thou, O Lord, waſh my feet? Jeſus anſwered and ſaid unto him, If I waſh not thy feet, thou ſhalt have no part with me.

V. What I do, thou knoweſt not now; but ſhalt know hereafter.

Then is repeated this Antiphon the third time.

O Lord, doſt thou waſh my feet? Jeſus anſwered and ſaid unto him, If I waſh not thy feet, thou ſhalt have no part with me.

℣. If I, your Lord and Master, have washt your feet: how much more ought you to wash one anothers feet.

Psalm 116. All nations hear these things: and all people understand them.

Ant. All men shall know you to be my disciples, in that you love one another.

℣. Said Jesus to his disciples.

Ant. Let faith, hope and charity abide in you: these three: but the greatest of them is charity.

℣. But now remain faith, hope and charity, these three, but the greatest of them is charity.

Ant. Blessed be the Holy Trinity, and Undivided Unity, we will confess unto him: because he hath dealt with us according to his mercy.

℣. Let us bless the Father, and Son, with the Holy Ghost.

Psalm 83. How beloved are thy tabernacles, O Lord of Hosts! my soul coveteth and fainteth unto the courts of our Lord.

Ant. Where charity and love is, there is God.

℣. The love of Jesus Christ hath united us.

℣. Let us rejoyce, and praise him.

℣. Let us fear and love the living God.

℣. And love one another with a sincere heart.

Then the Antiphon is repeated.

Where charity and love is, there is God.
V. When therefore we are aſſembled,
V. Let us beware, we are not divided in mind.
V. Let all quarrels and contentions ceaſe.
V. And let Chriſt be among us.

Then the Antiphon is repeated the third time.

Where charity and love is, there is God.
V. Grant that we may ſee with the bleſſed,
V. Thy face in glory, O Chriſt our Lord.
V. There to enjoy a happy and immenſe joy.
V. For ever and ever. *Amen.*

Then the Superior, or he that waſhes the feet of others, washeth his hands, wipes them, and, putting on his coat, he ſtands upright, with his head bare, ſays, Pater noſter, &c.

V. And lead us not into temptation.
R. But deliver us from evil.
V. Thou haſt enjoyned, O Lord,
R. That thy Laws be exactly obſerved.
V. Thou haſt waſhed thy Diſciples feet.
R. Deſpiſe not the work of thy hands.
V. O Lord, hear my Prayer.
R. And let my cry come unto thee.
V. Our Lord be with you.
R. And with thy Spirit.

Let us Pray.

GRant, O Lord, we beſeech thee, that we may worthily diſcharge this our duty; and ſince thou vouchſafeſt to waſh thy Diſciples feet, deſpiſe not the work of thy hands, which thou haſt commanded us to retain and imitate, that as we here cleanſe all filth from our Bodies, ſo thou wilt be pleaſed to free our Souls from all ſins. Which we beſeech thee to grant us; who liveſt and reigneſt God, for ever and ever. *Amen.*

THE

THE MASS FOR THURSDAY IN Holy Week.

The ſtation in the Church of St. John *of* Lateran.

This day, in *Rome*, the ſtation is in this Church, becauſe the Pope did formerly bleſs the Holy Oyls there upon this day.

The INTROIT.

The Church repreſenting to us in this Maſs, how our Saviour inſtituted the Holy Sacrament of the Euchariſt, it being the Eve of his Paſſion, as a perpetual Monument, and to apply the fruit of it unto us, ſhe teacheth us, by the example and words of Saint *Paul*, that we ought to look upon the Croſs of Chriſt as our onely glory; for it is by its vertue, that we are freed from the tyranny of the Devil, that we are raiſed from death; It is by it, that Jeſus Chriſt grants from corporal death of ſin, as we muſt be raiſed to the life of grace in this world, as he will hereafter; he will, when he pleaſe, give us the Life of Glory in Everlaſting Bliſs.

'Tis true, that to glory in the Croſs of Chriſt, we muſt ſuffer much; But what will that glory be, which God hath prepared for the patience of the juſt! what will their happineſs be, when, for their vertues in this exile, he ſhall give them crowns in heaven! for ſhort and temporary pains, immortal and incomprehenſible rewards? The conſummation of their felicity will be at the day of judgment, when Jeſus Chriſt, after he hath raiſed them again, ſhall inanimate them with his happy life and ſpirit, as all the members of one body are filled and enlivened by one ſoul.

BUt we ought to glory in the Croſs of our Lord Jeſus Chriſt, in whom is our Salvation, Life, and Reſurrection, and by whom we are redeemed and ſaved.

PSALM LXVI.

As the Sacrifice of the Croſs is an effect of God's Mercy, ſo his Grace, whereby we are enlightened to acknowledge this ineſtimable benefit, and whereby we are made worthy to reap the fruit of it, is an effect of his Bounty and Mercy, which we ought to beg of him.

GOd have mercy upon us, and bleſs us: illuminate his countenance upon us, and have mercy upon us.

But we ought to glory, &c.

KYRIE ELEISON.

LOrd, have mercy on us.
Lord, have mercy on us.
Lord, have mercy on us.

All the reſt as before, *pag.* 36.

As the Holy Sacrament of the Euchariſt is a Conſequent and Myſtery of the Incarnation of the Son of God on this day, whereon our Saviour inſtituted this moſt venerable Sacrament; the Church commands that Hymn to be ſung which the Angels did ſing at his Birth.

GLory be to God in the Higheſt, and on Earth peace to men of good will: We praiſe thee; we bleſs thee; we adore thee; we glorifie thee; we give thanks to thee for thy great glory. O Lord God, Heavenly King; God, the Father Almighty; O Lord, the onely begotten Son, Jeſus Chriſt; O Lord God, Lamb of God; Son of the Father, who takeſt away the Sins of the World, have mercy on us: Thou that takeſt away the Sins of the World, receive our Prayers; Thou that ſitteſt at the right hand of the Father, have mercy on us: For thou onely art Holy; Thou onely art the Lord; Thou onely, O Jeſus Chriſt, with the Holy Ghoſt, art moſt high in the Glory of God the Father. *Amen.*

The Bells are rung during the *Gloria in excelſis*, but are not rung again, till Holy Saturday; to teach us, that the preaching of the Goſpel, and the voice of thoſe, who ought to excite others to follow Chriſt, were ſilent, during this Paſſion-time.

The COLLECT.

The people conſidering on the one ſide, that *Judas*, having received ſo many Teſtimonies of Favour from Jeſus Chriſt after he had been admitted to his Table, was yet ſo blind with covetouſneſs, that he betrayed his Maſter and God into the hands of the *Jews*, who put him to death upon the Croſs, and, tranſported with deſpair, fell headlong into Hell. On

the other side, the good thief, made sensible by his pains, repented himself of his sins, and acknowledged our dying Saviour's divinity, and putting his whole hopes and confidence in him, deserved to receive the fruit of his Death and Resurrection.

They beseech God, that they may not approach his Table, as *Judas* did, but may obtain the same Grace with the penitent thief, that so they may reap the advantage of the Death and Resurrection of our Saviour.

O God, who hast punished the sin of *Judas*, and rewarded the confession of the repenting thief, grant unto us the effect of thy mercy, to the end, that as our Lord Jesus Christ hath dispensed to each of them at his Passion, according to their merit, so, having destroyed the old man in us, he will grant us grace, to have part with him in his glorious Resurrection: Who liveth and reigneth one God, world without end.

This Prayer is only said.

The Lesson out of the first Epistle of the Apostle St. Paul *to the* Corinthians, *Chap.* 11.

1. The Apostle blames them for their disorder in their Feasts, called *Agapæ*, as we have explicated before. 2. He treats of the institution of the Eucharist; and teacheth us, that Christ did institute this Sacrament, to renew in us the memory of his incomparable love, testified by his dying for us. 3. He shewed how we ought to prepare our selves worthily to receive this Adorable Sacrament, by a strict examen of our consciences; that, treating our selves with rigour and severity, we may avoid it from God.

BRethren, when you come therefore together in one, it is not now to eat our Lord's

Lord's Supper. For every one taketh his own Supper before to eat. And one certes is an hungred, and another is drunk. Why have you not houſes to eat and drink in? or contemn ye the Church of God, and confound them that have not? What ſhall I ſay to you? Praiſe I you in this? I do not praiſe you. For I received of the Lord that which alſo I have delivered unto you, that our Lord Jeſus, in the night he was betrayed, took bread, and, giving thanks, brake, and ſaid, Take ye, and eat, this is my body which ſhall be delivered for you: This do ye for the commemoration of me. In like manner the chalice alſo, after he had ſupped, ſaying, This chalice is the New Teſtament in my blood: This do ye as often as ye ſhall drink, for the commemoration of me. For as often as ye ſhall eat this bread, and drink this chalice, you ſhall ſhew the death of our Lord until he come. Therefore whoſoever ſhall eat this bread, or drink this chalice of our Lord unworthily, he ſhall be guilty of the body and blood of our Lord. But let a man prove himſelf; and ſo let him eat of that bread, and drink of the chalice; For he that eateth and drinketh unworthily, eateth and drinketh judgment to himſelf, not diſcerning the body of our Lord: Therefore are there among you many weak and feeble, and many ſleep. But if we did judge our ſelves, we ſhould not be judged. But whiles we are judged of our

Lord,

Lord, we are chastised; that with this world we be not damned.

The GRADUAL, *taken out of the Epistle of St.* Paul *to the* Philippians, *Chap.* 2.

The Church hereby teacheth us, that as Christ entred into glory by his suffering, to which he voluntarily, for the love of us, exposed himself; so, by incorporating himself in us, by this Sacrament, which he left us on the Eve of his death, to preserve the memory of it, he would also, that we partake in his Sufferings, that so we may at length have share in his glorious Resurrection.

CHrist was made for us obedient unto death, even the death of the cross.

℣. For which thing God also hath exalted him, and given him a name, which is above all names.

MUNDA COR MEUM, *&c.* as before, *pag.* 14.

The Sequence of the Holy Gospel according to St. John, *Chap.* 13.

The Church represents unto us, how our Saviour, before he instituted the Sacrament of the Eucharist, washt his Apostles feet; first, to give us an example of Humility and Charity, which we ought to shew to one another; secondly, to instruct us, that to receive the Body and Blood of Christ worthily, we must not onely be free and pure from sin, but cleansed from the least sins; which are figured by the filth upon our feet.

AND before the festival-day of Pasche, Jesus knowing that his hour was come, that he should

should pass out of this world to his Father; whereas he had loved his that were in the world, unto the end he loved them. And when supper was done, whereas the devil now had put into the heart of *Judas Iscariot*, the son of *Simon* to betray him, knowing that his Father gave him all things into his hands, and that he came from God, and goeth to God, he riseth from supper, and layeth aside his garments, and, having taken a towel, girded himself. After that, he put water into a bason, and began to wash the feet of the disciples, and to wipe them with the towel, wherewith he was girded. He cometh therefore to *Simon Peter*. And *Peter* saith to him, Lord, dost thou wash my feet? Jesus answered, and said to him, That which I do, thou knowest not now, hereafter thou shalt know. *Peter* saith to him, Thou shalt not wash my feet for ever. Jesus answered him, If I wash thee not, thou shalt not have part with me. *Simon Peter* saith to him, Lord, not only my feet, but also hands and head. Jesus saith to him, He that is washed, needeth not but to wash his feet, but is clean wholly: And you are clean, but not all. For he knew who he was that would betray him, therefore he said, You are not clean all. Therefore, after he had washed their feet, and taken his garments, being set down again, he said to them, Know you what I have done to you? You call me Master, and Lord; and you say well, for I am so; if then I have

have washed your feet: Lord and Master, you also ought to wash one anothers feet. For I have given you an example, that as I have done to you, so you do also. *Laus tibi Christe.*

CREDO, as before, *pag.* 54, 55.

The OFFERTORY, *taken out of the* 117*th* Psalm.

Wherein the Church minds us of the excess of God's bounty, and the marvellous effect of his omnipotence, in that it was his will, that his Son should become man, die for us, and give himself for our food, whereby to unite and incorporate himself with us. And though, in justice, he might have obliged us to have suffered the same torments as he did, (since he had not undergone them, had not we deserved them) yet he lays not any obligation upon us thereunto; but is pleased to bestow eternal life, through the merit of his sufferings, upon those who tast not the bitterness, provided they do works of Penance, exercise Charity, and keep his Commandments.

THE right hand of the Lord hath done valiantly; the right hand of the Lord hath exalted me: I shall not die, but live, and declare the works of the Lord.

SUSCIPE SANCTE PATER, *&c.* until the Secret, as before, *pag.* 56, 57, 58.

The SECRET.

The Priest teacheth us, that it is not by any power of man which works upon the things offered on the Altar, but that Jesus Christ, who wrought them at his last Supper with his Apostles, doth now the self-same here. We are constituted his Officers and Ministers, but it is he sanctifies the Offerings; and

and changing them into his Body and Blood, offers them to God his Father. And thereupon the Priest beseeches God, that his sins and ours may not hinder this Sacrifice from being acceptable, as that whereat the Apostles assisted, since there is no fault in this than in that: For it is not a man, that doth this, instead of Jesus Christ, who offered that, but it is truly Jesus Christ, who does this, as he did that.'

GRant, we beseech thee, O Lord, Holy Father, Almighty, Everlasting God, that he may make this Sacrifice acceptable unto thee, who commanded his disciples at this day to celebrate it in memory of him: Who liveth and reigneth, *&c.*

The PREFACE, as before, *pag.* 60, 61, 62.

The CANON, till *Communicantes*, as before, *pag.* 63, *&c.*

COMMUNICANTES.

By vertue of the Union of the Church-Militant with the Triumphant in Jesus Christ, and in memory of this day, wherein the Son of God was betrayed into the hands of the *Jews*, to expiate our sins, the Priest beseeches God, that he will be pleased to supply the defect of the Prayers he makes to implore his protection, by the merits and suffrages of the blessed Virgin, the Apostles, Martyrs, and of all Saints.

PArticipating in the same Communion, and Celebrating the Solemnity of this Blessed Day, wherein our Saviour Jesus Christ was betrayed for us; and in the first place honouring the memory of the ever glorious Virgin, Mother of our Lord Jesus Christ, of the Apostles and Martyrs, *Peter* and *Paul*, *Andrew*, *James*, *John*, *Thomas*, *James*, *Philip*, *Bartholomew*, *Matthew*,

thew, Simon and *Thaddæus, Linus, Cletus, Clement, Xistus, Cornelius, Cyprian, Laurence, Chrysogonus, John* and *Paul, Cosme* and *Damian*, and all the other Saints; Through whose Prayers and Merits, vouchsafe to grant us, in all things, the help of thy protection, by the same Christ our Lord. *Amen.*

The Priest, executing the Command, which Christ this day gave his Disciples, and their Successours, to celebrate these Holy Mysteries, in memory of him, spreads his hands over the Host and Chalice, to testifie to God, that he offers and sacrifices himself joyntly therewith, begging four things: 1. That he will please to accept of this Offering. 2. To grant us Peace. 3. To deliver us from Eternal Damnation. 4. To place us amongst the Elect.

WE beseech thee therefore graciously to accept this Oblation of our, and of thy whole families, Duty, which we present unto thee, in solemnizing this present day, whereon our Lord Jesus Christ ordained his Disciples to celebrate the Mysteries of his Body and Blood: beseeching thee to grant us Peace in these our days, and, preserving us from Eternal Damnation, to seat us among thy Elect: Through the same Christ our Lord. *Amen.*

The Priest begs of God, that he will accept, and so bless this Oblation, that it may be found good, reasonable, and agreeable, that it may become the Body and Blood of his Son, our Lord, to expiate our sins, and reconcile us to his Majesty.

Which

WHich Oblation, O God, we beſeech thee to make in all things, bleſſed, allowed, approved, reaſonable, and acceptable, that it may be made to us the Body and Blood of thy beloved Son our Lord Jeſus Chriſt.

The CONSECRATION.

After this Prayer, the Prieſt comes to the principal Action of the Sacrifice, and commemorates all that Chriſt did, or ſaid, when he inſtituted this Holy Sacrament; and following his example, he bleſſeth and conſecrateth in this manner.

WHo the day before his Paſſion for us, and for the whole world, that is, this day took bread into his holy and venerable hands, and, lifting up his eyes towards heaven, to the God his Father Almighty, giving thee thanks, he bleſſed, brake, and gave it unto his diſciples, ſaying, Take, eat ye all of this: FOR THIS IS MY BODY.

All the reſt, till the Communion, as before, *pag.* 66, &c.

Thou muſt obſerve, that the Kiſs of Peace is not given at this time at this Day's Maſs, to mind us of the horrid traiterous kiſs of *Judas*.

This Day the Prieſt conſecrates two Hoſts, reſerving one for the morrow, when there is no conſecration. He reſerves alſo ſome Particles for the ſick, in caſe of neceſſity, and drinks up all the Blood: and, before the Ablution of his Fingers, he puts the reſerved Hoſt into another Chalice; which the Deacon covers with the Patten and Pall. Then he ſpreads the Veil over it, placing it in the midſt of the Altar; and, having given the Communion, he finiſhes the reſt of the Maſs.

The

The COMMUNION, *taken out of the 13th Chapter of St.* John.

The Church teacheth, by the Example and Command of Jesus Christ, to become humble and charitable, to be pure and free from the least sins, figured by the filth of our feet, that so we may worthily receive the Holy Sacrament of the Body and Blood of Christ.

OUr Lord Jesus, after he had supped with his Disciples, washt their feet, and said unto them, Know ye what I have done unto you, bring your Lord and Master? I have given you an example, That you should do as I have done unto you.

The POST-COMMUNION.

As the participation of the Body and Blood of Christ is a kind of figure of our Eternal Bliss, in that we are fed, under the Veil of the Sacrament, with the same Food, which the blessed, without Veil, or Sacrament, enjoy in Heaven; we beg of God the grace to receive in Heaven that wholesom effect, the mystery whereof we celebrate on Earth.

GRant, we beseech thee, O Lord our God, that, being refresht with thee life-giving food, we may receive by thy grace in Everlasting Bliss, that which we celebrate in this mortal life: Through Christ our Lord. *Amen.*

All the rest, as before, *pag.* 175, *&c.* except that *Ita Missa est* is said, instead of *Benedicamus Domino*, because that *Gloria in Excelsis* was said in this Mass.

This

This day a proper place is prepared in ſome Chappel or Altar of the Church, to expoſe the Ghalice, and reſerved Hoſt, as we ſaid before, *pag.* 175. Then, Maſs being ended, the Tapers are lighted, and Proceſſion begun. The Subdeacon, veſted, carries the Croſs. The Prieſt, that did celebrate, putting off his Veſtment, puts on a white Coap, and, ſtanding upright before the Altar, he puts Incenſe into the two Thuribles, without a Bleſſing. Afterwards, kneeling, he incenſeth the bleſſed Sacrament thrice; and, taking the Chalice, with the bleſſed Sacrament, from the hands of the Deacon, (which he covers with the ends of the Veil, that hangs upon his ſhoulders) he goes under the Canopy, with the Deacon and Subdeacon. The two Acolyts incenſe the bleſſed Sacrament, till they come to the place provided, ſinging this following Hymn, during the Proceſſion.

SIng, O my Tongue, devoutly ſing,
The glorious Bodies myſtery,
And of that precious Blood, the King
Of Nations poured forth, to free
The World from a diſaſtrous doom:
O bleſſed fruit of nobleſt womb,
On us beſtow'd! for us thy birth,
He from a Virgin did proceed,
And be converſant on earth,
Till he had ſowed the Goſpel-ſeed:
The time of his prolonged ſtay,
He clos'd in an admirable way.
He on the final ſupper night,
Among his brethren taking ſeat,
And well obſerving the ancient rite,
Touching the laws preſcribed mete,
Gave to the twelve (his choſen band)
Himſelf for food, with's proper hand.

The Incarnate Word, by words he ſaid,
Turned into fleſh ſubſtantial bread,
And wine the blood of Chriſt was made,
Though ſenſe found nothing altered:
This to confirm, in hearts ſincere,
There needs no more, if faith be there.
To this great Sacrament therefore
Let's give the proſtrate Worſhip due:
And may the ancient Rite no more
Take place, but yield it to the new.
Let faith in Jeſus Chriſt ſupply
The ſenſes inſufficiency.
To Father and the Son let's bring
Triumphant praiſes; let's aſpire
Their honour, power and bliſs to ſing,
While benedictions fill the Quire:
To him that from both is ſprung,
Let eqaal praiſe come from our tongue.
Amen.

And when they are come to the place provided for the bleſſed Sacrament, the Deacon, upon his knees, receives it from the Prieſts, and puts it upon the Altar. The Prieſt, being upon his knees, incenſeth, and placeth it in the Tabernacle: and, returning, ſaith Evenſong in the Quire.

The original of this Cuſtome comes from the ancient reſerving ſome part of the Sacrifice of the Body of Chriſt, for the next day's Communion, no Conſecration being then made, as St. *Gregory* teacheth in his Book of the Sacrament.

ON

ON THURSDAY IN Holy Week,

At EVEN-SONG.

Pater noster, &c. *Ave Maria*, &c.

PSALM CXV.

The Church presents unto us the confidence we must have in God, in Afflictions and Persecutions, patiently bearing what he shall please to lay upon us, beseeching his Majesty, that we may die the death of the just; that death which is precious in his eyes; that death which may secure us from a second death; that death which renders the dead happy, because they died in our Lord. And if he shall please to deliver us from evil and dangers, the Church proposes some sentiments of gratitude and fidelity, we ought to conceive in our hearts, and the obligation, which nevertheless we have, not to be less careful and sollicitous, that we be not oppressed by God's benefits, in not making a right use of them, as we are by our sins, in not quitting and leaving them, as we are bound to do.

Ant. I will drink the cup of ſalvation, and call upon the Name of the Lord.

I Believed, for which I ſpake: but I was humbled exceedingly.

I ſaid in my exceſs: every man is a lier.

What ſhall I render to our Lord, for all things that he hath rendred to me?

I will take the chalice of ſalvation: and will invocate the Name of our Lord.

I will render my vows to our Lord before all people: precious in the ſight of our Lord is the death of his ſaints.

O Lord, becauſe I am thy ſervant: I am thy ſervant, and the ſon of thy handmaid.

Thou haſt broken my bonds: I will ſacrifice to thee the hoſt of praiſe, and I will invocate the Name of our Lord.

I will render my vows to our Lord in the ſight of all his people: in the courts of the houſe of our Lord, in the midſt of thee, O *Jeruſalem.*

Ant. I will drink the cup of ſalvation, and call upon the Name of our Lord.

PSALM CXIX.

The Church exhorts the Faithful to conſider, how inſupportable the labours are we ſuffer in this life, and how horrible the troubles are, which accompany that repoſe, wherewith the world would have us contented, to the end, that we may acknowledge true content to be found onely in God,

God, the ſole centre of repoſe and real good; and that we likewiſe ſtir up in our ſelves a fervent deſire to enjoy him ſpeedily, bewailing our ſo long detention in the pilgrimage of this life.

Ant. With thoſe who did hate peace, I was peaceable: when I ſpeak to them, they impugned me without cauſe.

WHen I was in tribulation, I cried to our Lord: and he heard me.

Our Lord deliver my ſoul from unjuſt lips: and from a deceitful tongue.

What may be given thee: or what may be added unto thee to a deceitful tongue?

The ſharp arrows of the mighty: with coals of deſolation.

Wo is to me, that my ſojourning is prolonged: I have dwelt with the inhabitants of *Cedar*: My ſoul hath been long a ſojourner.

With them that hated peace, I was peaceable: when I ſpake to them, they impugned me without cauſe.

Ant. With thoſe who did hate peace, I was peaceable: when I ſpake to them, they impugned me without cauſe.

PSALM CXXXIX.

The Royal Prophets ſhews us how to have recourſe to God in Afflictions and Perſecutions, by conſidering his Juſtice and Mercy; neither permitting any ſin to paſs unpuniſhable, nor good works unrewarded; that he can either divert, ſweeten, give

give ſtrength to ſupport, or abſolutely free, from the burden of the miſeries of this life: and that, after this, he can raiſe men to the fruition of that bliſs, where no ill can interrupt, nor the ſovereign good be loſt.

Ant. Deliver me, our Lord, from evil men.

DEliver me, our Lord, from the evil man: from the unjuſt man reſcue me.

Which have deviſed iniquity in their heart: all the day they did appoint battles.

They have whet their tongues, as that of a ſerpent: the venome of aſps is under their lips.

Keep me, O Lord, from the hand of the ſinner: and from unjuſt men deliver me.

Who have deviſed to ſupplant my ſteps: the proud have had a ſnare for me.

And they have ſtretched out ropes for a ſnare: they have laid a ſtumbling block for me near the way.

Our Lord, Lord, the ſtrength of my ſalvation: thou haſt overſhadowed my head in the day of battle.

Yield me not, our Lord, from my deſire, to the ſinner: they have deviſed againſt me; forſake me not, leſt they perhaps be proud.

The head of their compaſs: the labour of their lips ſhall cover them.

Coals ſhall fall upon them; thou ſhalt caſt them down into fire: the miſeries they ſhall not ſtand up.

A

A man full of tongue ſhall not be directed in the earth: evils ſhall take the unjuſt man into deſtruction.

I have known, that the Lord will do the judgments of the needy: and the revenge of the poor.

But as for the juſt, they ſhall confeſs unto thy Name: and the righteous ſhall dwell with thy countenance.

Ant. Deliver me, our Lord, from evil men.

PSALM CXL.

In this Pſalm the Holy Prophet teacheth us, to acknowledge and confeſs our ſins ſincerely, that ſo we may obtain the comforts and bleſſings of God in the traverſes of this life: we muſt examine and put a bridle upon our tongue; we muſt order our words with prudence and diſcretion; we muſt be ſincere in our hearts and diſcourſe, hating the vain praiſes and compliances of flatterers and ſinners, and taking in good part the meek reprehenſions of the juſt: in ſhort, we muſt ſtir up in our ſouls an averſion and horror againſt ſin, practiſing patience in afflictions, and putting our truſt in God.

Ant. Keep me from the ſnare, which they have ſet for me; and from the ſcandals of thoſe that work iniquity.

LOrd, I have cried to thee, hear me: attend to my voice, when I ſhall cry to thee.

Let my prayer be directed as incenſe in thy ſight: the elevation of my hands as evening ſacrifice.

Set, our Lord, a watch to my mouth: and a door round about my lips.

Decline not my heart into words of malice: to make excuſe in ſins.

With men that work iniquity: and I will not communicate with the chief of them.

The juſt ſhall rebuke me in mercy, and ſhall reprehend me: but let not the oyl of a ſinner fat my head.

Becauſe yet alſo my prayer is in their good pleaſures: their judges are ſwallowed up, joyned to the rock.

They ſhall hear my words, becauſe they have prevailed: as the groſneſs of the earth is broken out upon the earth.

Our bones are diſſipated near to hell, for to thee, our Lord, Lord, are mine eyes, in thee have I hoped, take not away my ſoul.

Keep me from the ſnare which they have ſet for me: and from the ſcandals of them that work iniquity.

Sinners fall in his net: I am alone until I paſs.

Ant. Keep me from the ſnare which they have ſet for me: and from the ſcandals of them than work iniquity.

PSALM

PSALM CXLI.

In this Pſalm the Prophet teacheth us, to pray inceſſantly to God, that if he will not pleaſe abſolutely to grant our Petitions, at leaſt to give us ſufficient aſſiſtance for our conſervation, that we may have an aſſured foundation of hopes, to enjoy bleſſings prepared for us hereafter.

Ant. I looked towards the right hand, and ſaw; and there was none that knew me.

WIth my voice I have cried to our Lord: with my voice I have prayed to our Lord.

I pour out my prayer in his ſight: and I pronounce my tribulation before him.

When my ſpirit faileth of my ſelf: and thou haſt known my paths.

In this way which I walked: they hid a ſnare for me.

I looked towards the right hand, and ſaw: and there was none that would know me.

Flight hath failed me: and there is none to require my ſoul.

I have cried to thee, O Lord: I have ſaid thou art my hope; my portion in the land of the living.

Attend to my petition: becauſe I am humbled exceedingly.

Deliver me from them that perſecute me: becauſe they are made ſtrong over me.

Bring forth my ſoul out of priſon, to confeſs

feſs unto thy Name: the juſt expect me, till thou rewardeſt me.

Ant. I looked toward the right hand, and ſaw; and there was none that would know me.

During theſe three days no Hymn is ſung, as we obſerved before, *pag.* 131.

Nor is any Chapter read, to tell us, that the *Jews* reaped no benefit by the inſtructions from the Prophets.

The Antiphon before Magnificat.

The Church teacheth us, that Jeſus Chriſt was not onely pleaſed by his example, to ſhew us how we are to ſuffer perſecutions and afflictions in this life, but alſo to incorporate us with him, to ſtrengthen us with his preſence: And thereupon, when he was to paſs out of this world, to God his Father, after he had celebrated the Paſſover with his Diſciples, he inſtituted the venerable Sacrament of his Body and Bloud, as a perpetual monument of his Paſſion, as an accompliſhment of the figure of the Old Law, and as the greateſt of Miracles.

Ant. And Jeſus, after he had ſupt with his Diſciples, took bread and bleſſed it, and breaking it, gave it to his Diſciples.

The Song of the bleſſed Virgin.

Which is an Abridgment of the Promiſes and Myſteries of our Salvation; ſhewing us further, that as the Son of God became man, to repair, by his humility, what man had loſt by his pride, he was pleaſed to chuſe the bleſſed Virgin for his Mother, in reſpect of her humility, to compleat this great work.

MY ſoul doth magnifie our Lord.
And my ſpirit hath rejoyced in God my Saviour. Be-

Becauſe he hath regarded the humility of his handmaid: for behold from henceforth all generations ſhall call me bleſſed.

Becauſe he that is mighty hath done great things to me: and holy is his Name.

And his mercy from generation unto generations: to them that fear him.

He hath ſhewed might in his arm: he hath diſperſed the proud in the conceit of their heart.

He hath depoſed the mighty from their ſeat: and hath exalted the humble.

The hungry he hath filled with good things: and the rich he hath ſent away empty.

He hath received *Iſrael* his child: being mindful of his mercy.

As he ſpake to our fathers: to *Abraham* and his ſeed for ever.

Ant. And Jeſus, after he had ſupt with his Diſciples, took bread and bleſſed it: and, breaking it, gave it to his Diſciples.

℣. Chriſt was made for us obedient, even unto death.

Pater noſter, &c. Ave Maria, &c.

Miſerere mei Deus, &c. as before, *pag.* 6.

The PRAYER.

Reſpice quæſumus, &c. as before, *pag.* 130.

At the Uncloathing of the Altars.

The Prieſt, and his Miniſters, uncover the Altars, and take away the Ornaments, to repreſent Chriſt bereſt, by the Souldiers, of his Garments, which they divided among themſelves, according to the Prophecy of the Twenty one Pſalm; and thereupon the Church recites this Pſalm, and this Antiphon, out of which it is taken.

Ant. And they divided my garments among them: and upon my veſture they have caſt lots.

This Pſalm, out of which our bleſſed Saviour, when nailed to the Croſs, repeated the firſt words, containeth the Prophecy of his Paſſion; where, after the Royal Prophet hath repreſented Pains and Sufferings of the Son of God, after he hath ſpoken of his Glory, and of the grandeur of his Empire, and related the benefits accuring to the Faithful, for which they ought to be thankful, this Divine Saviour, who was himſelf impeccable, putting himſelf in our ſtead, and, taking our obligations upon him, making our debts his own, ſatisfying for our crimes, teacheth us in this Pſalm, that the ſins of mankind, which he took upon himſelf, did merit, that his Father ſhould abandon him to all imaginable torments, whereby to make rigorous ſatisfaction to his juſtice, and that in theſe words, when he ſaith, *My God, my God, why haſt thou forſaken me?* ſpeaks not in his own perſon, but as in the unhappy infirmity of our fleſh, which he hath taken upon him, and on the behalf of the members of his myſtical body, whoſe groans and prayers, to his Father and Himſelf, he foreſaw, through a propenſion of humane nature, deſirous to be freed from ſufferings and death. For who can believe our Saviour ſhould deſire to avoid death, and ſufferings, ſince he came into the world for that end? Or who can imagine he ſpake in ſuch ſort, as if that which happened, had been againſt his will, who had power to give up his ſoul to God, and to take it again, though

no

no man had power to bereave him of it. These words then, of this One and twentieth Psalm, are a figure of such Prayers as shall be addrest to God by men, in their afflictions, begging to be freed of them: Consequently, the Son of God shewing us, that his Eternal Father hath not delivered him from the power of the *Jews*, who pursued him with reproaches and outrages, even to death, as he preserved *Noah* from the deluge, *Lot* from the fire that fell from Heaven, *Isaac* from the sword lifted up to cut off his head, *Joseph* from the slander of a woman, and the horrour of a prison, *Moses* from the fury of the *Egyptians*, *Raab* from the destruction of the City of *Jericho*, *Susanna* from the imposture of the false witnesses, *Daniel* from the Lyon's den, the three *Hebrew* Children from the fiery furnance, instructs us thereby, that we ought to desire, what we are to ask by the grace of the New Testament; and that the end, for which we became Christians, is not for this temporal life, wherein God often delivers us up to persecutors, who persecute us even to death, but that the Name of Christian entitles us to an Eternal Life, considering that he, whose Name we bear, was treated so for us.

PSALM XXI.

O God, my God, have respect unto me: why hast thou forsaken me? far from my salvation are the words of my sins.

My God, I shall cry by day, and thou wilt not hear: and by night, and not for folly unto me.

But thou dwellest in the holy place: the praise of *Israel*.

In thee our fathers have hoped: they hoped, and thou didst deliver them.

They cried to thee, and were saved: they hoped in thee, and were not confounded.

But I am a worm, and no man: a reproach of men, and outcast of the people.

All

All that see me, have scorned me: they have spoken with lips, and wagged the head.

He hoped in the Lord, let him deliver him: save him, because he willeth him.

Because thou art he, that hast drawn me out of the womb: my hope from the breasts of my mother.

Upon thee I have been cast from the matrice: from my mothers womb thou art my God, depart not from me.

Because tribulation is very nigh: because there is not that will help.

Many calves have compassed me: fat bulls have besieged me.

They have opened their mouths upon me: as a lyon, raveming and roaring.

As water I am poured out: and my bones are dispersed.

My heart is made as wax melting in the midst of my body.

My strength is withered as a potsherd, and my tongue cleaveth to my jaws: and thou hast brought me down into the dust of death.

Because many dogs have compassed me: the counsel of the maglignant hath besieged me.

They have digged my hands and my feet: they have numbred all my bones.

But themselves have considered, and beheld me: they have divided my garments among them,

them, and upon my veſture they have caſt lots.

But thou, Lord, prolong not thy help from me: look toward my defence.

Deliver, O God, my ſoul from the ſword: and mine onely one from the hand of the dog.

Save me out of the lyon's mouth: and my humility from the horns of unicorns.

I will declare thy Name to my brethren: in the midſt of the Church I will praiſe thee.

Ye, that fear our Lord, praiſe him: all the ſeed of *Jacob* glorifie ye him.

Let all the ſeed of *Iſrael* fear him: becauſe he hath not contemned nor deſpiſed the petition of the poor.

Neither hath he turned away his face from me: and when I cried to him he heard me.

With thee is my praiſe in the great Church: I will render my vows in the ſight of them that fear him.

The poor ſhall eat, and ſhall be filled; and they ſhall praiſe our Lord, that ſeek after him: their hearts ſhall live for ever and ever.

All the ends of the earth ſhall remember: and be converted to our Lord.

And all the families of the *Gentiles* ſhall adore in his ſight.

Becauſe the kingdom is our Lords: and he ſhall have dominion over the *Gentiles*.

All

All the fat ones of the earth have eaten and adored: in his ſight ſhall all fall, that deſcended into the earth.

And my ſoul ſhall live to him: and my ſeed ſhall ſerve him.

The generation to come ſhall be ſhewed to our Lord: and the heavens ſhall ſhew forth his juſtice to the people that ſhall be born, whom our Lord hath made.

Ant. They have divided my garments among them: and upon my veſture they have caſt lots.

This Ceremony is very ancient; For St. *Gregory* mentions it in his Book *de Sacramentis*, and in the ſixteenth and ſeventeenth Councils of *Toledo*, held in the year 693, and 694. in the eighth Canon of the former, and in the ſecond of the latter; and likewiſe in St. *Eligius*, Biſhop of *Noyon*, who lived in the ſame Age, and treats of it in his eighth Homily.

ON
Good Friday.

At Prime,

As before, *Page* 131.

At the Third Hour,

As before, *Page* 136.

At the Sixth Hour,

As before, *Page* 142.

At the Ninth Hour,

As before, *Page* 147.

All the fat ones of the earth have eaten and adored: in his ſight ſhall all fall, that deſcended into the earth.

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As before, *Page* 142.

At the Ninth Hour,

As before, *Page* 147.

MASS
FOR
Good Friday.

The ſtation in the Church of the Holy Croſs of Hieruſalem.

To inſtruct us, that Jeſus Chriſt ſuffered death upon this day in *Hieruſalem*.

To the end that this day's Office may be performed with profound humility, the Prayers of the None being ended, thoſe that officiate come before the Altar, and, kneeling, proſtrate themſelves on the ground. The Acolyts riſe, and lay a Cloth upon the Altar, to repreſent the Linnens wherein Chriſt's body was wrapped, before he was put into the Sepulcher: and alſo to mind us, by this Ceremony, of the laſt Duties paid to our Saviour's body, by *Joſeph* of *Arimathia*, and *Nicodemus*.

Then the Reader ſings the firſt Prophecy without a title, to obſerve unto us the ignorance and blindneſs of the *Jews*, who would not underſtand the truths revealed unto them by the Prophets. You may obſerve alſo, that this Office is begun by Leſſons, as was done in the Primitive times.

The LESSON *taken out of the ſixth Chapter of the Prophet* Oſee.

The Church, by the words of this Prophet, declares unto us the love which God always had for his people, either by correcting them, to make them return to their duty; or by


I.N.R.I.



by ſending Prophets among them, who expoſed their lives to ſave them; or by ſending, at laſt, his onely Son, who died, and roſe again the third day, to expiate their ſins, to deliver them from everlaſting death, and to give them a new life, and an eternal felicity.

THus ſaid our Lord; In their tribulation early they will riſe up to me: come, and let us return to our Lord, becauſe he hath wounded, and he will heal us: he will ſtrike, and will cure us. He will revive us after two days: in the third day he will raiſe us up, and we ſhall live in his ſight. We ſhall know and we ſhall follow, that we may know our Lord. As the morning light, is his coming forth prepared; and he will come to us as a ſhower timely and late to the earth. What ſhall I do to thee, *Ephraim?* What ſhall I do to thee, *Juda?* Your mercy as a morning cloud, and as the dew, paſſing away in the morning. For this have I hewed in the Prophets, I have killed them in the words of my mouth: and thy judgments ſhall come forth as the light. Becauſe I would mercy, and not ſacrifice: and the knowledge of God more than Holocauſts.

The TRACT *taken out of the third Chapter of the Prophet* Abacuc.

The Church, in the foregoing Leſſon, having taught us how advantageous the coming of Chriſt was to us, ſhews us in this Tract, how painful it was to this Divine Saviour, to be born in a manger, between two beaſts; and to be put to death upon the croſs, between two thieves.

O Lord, I have heard thy ſpeech, and was afraid: I conſidered thy works, and trembled.

V. Thou wilt appear between two beaſts; and when thy years ſhall be accompliſhed, thou wilt make thy ſelf known: when the time ſhall come, thou wilt be manifeſted.

V. And when my ſoul ſhall be troubled, thou wilt remember thy mercy, even in thy wrath.

V. God will come from *Libanus*, and the Holy One from the ſhady and dark mountain.

V. His glory overſpread the heavens: and the earth was filled with his praiſe.

Let us Pray.

Let us bow our knees.

R. Liſt up your ſelves.

The PRAYER.

The people, conſidering, on the one ſide, that *Judas* having received ſo many teſtimonies of favour from Jeſus Chriſt, after he had been admitted to his Table, was yet ſo blinded with covetouſneſs, that he betrayed his Maſter and God, into the hands of the *Jews*, (who put him to death upon the Croſs) and, tranſported with deſpair, fell headlong into Hell; on the other ſide, the good thief, made ſenſible by his pains, repented himſelf of his ſins, and acknowledged our dying Saviour's divinity, and put his whole hopes and confidence in him, deſerved to receive the fruit of his Death and Reſurrection; they beſeech God, that they may not approach his

his Table, as *Judas* did, but may obtain the ſame grace with the penitent thief, that ſo they may reap the advantage of the Death and Reſurrection of our Saviour.

O God, who haſt puniſhed the ſin of *Judas*, and rewarded the confeſſion of the repenting thief, grant unto us the effect of thy mercy, to the end, that as our Lord Jeſus Chriſt hath diſpenſed to each of them at his Paſſion, according to their merit; ſo having deſtroyed the old man in us, the grace to have part with him in his glorious reſurrection. Who liveth and reigneth one God world without end.

The LESSON *taken out of the twelfth Chapter of* Exodus.

The Church propoſes to us, in this Leſſon, the Ceremony of the *Jewiſh* Paſſover; thereby teaching us, that Jeſus Chriſt, having accompliſht the Solemnity of the ancient Paſche, celebrated in memory of the deliverance of the people of *Iſrael* out of the *Egyptian* ſervitude, paſſed to a new Paſſover; which he is pleaſed the Church ſhould ſolemnize, in memory of the Redemption, which he brought unto the world, by giving his body and blood, inſtead of the fleſh and blood of the Paſchal Lamb.

The entire and unſpotted Paſchal Lamb ſignified, that he, who as a ſacrifice was one day to be immolated for us, ſhould be pure and free from all ſpot or ſin.

The blood of this Lamb, wherewith the Gates of the *Iſraelites* were ſprinkled, to prevent the deſtroying Angel from involving them in the ſame ſlaughter with the firſt-born of *Egypt*, was a ſign, that the blood of Chriſt ſhould be ſhed for the remiſſion of the ſins of God's people.

The injunction of not breaking a bone of the Paſchal Lamb, ſignified, that not a bone of Chriſt ſhould be broken upon the Croſs; to ſhew the force and power of his divinity.

As God instituted the Pasche, and commanded the *Israelites* to eat the Paschal Lamb, in memory of the Miracles he had done for them in *Egypt*; so his Son Jesus Christ instituted the Sacrament of his body and blood, in memory of what he had done for us in his Passion.

The *Jews*, in eating the Paschal Lamb, were in a posture of travellers, to mind them, that they were upon the point of flying out of *Egypt* into the land of *Palestine*; and therefore they were standing upright, having their shooes on, with a staff in their hands, and to eat it hastily. With how much more diligence and activity ought we to eat the Divine Lamb of the New Law, since we are to make a longer Voyage, *viz.* from Earth to Heaven?

The *Jews* were not to eat the Paschal Lamb, but with unleavened bread; to teach us, that we cannot eat, as we ought, our Paschal Lamb, (whereof theirs was but onely a figure) unless we purifie our hearts from all filth, becoming as a new paste, without leaven; that is, without sin.

The *Jews* did eat the Paschal Lamb with wild Lettice, to signifie the grief we ought to have for our sins; and the bitterness we must conceive to expiate them, whereby to pass hence to heaven.

The number of persons, which the *Jews* were to call together to eat the Paschal Lamb, was a figure of that charity we ought to bear to each other; to the end we may worthily partake in this Sacrament, of the body and blood of Jesus Christ.

It was commanded, not to eat any thing of this Lamb, that was raw; to teach us, that we are not to eat the body of our Lord, without the due preparation, which God requires of us.

It was prohibited to be eaten boiled in water, and onely to be eaten roasted; to instruct us, that our love of God ought to be pure in our hearts; whereby to make us worthy to eat the flesh of this Divine Lamb, without engaging our affections upon the transient pleasures of this life, figured by water, in the Holy Scripture.

The *Jews* did eat the head, feet, and entrails of the Paschal Lamb; to tell us, that we must sincerely and firmly believe, not only the divinity of Christ, figured by the head, but his humanity, figured by the feet, and all the more hidden mysteries of our faith, represented by the entrails.

The blood of this Paschal Lamb was sprinkled on the two side-posts, and upon the upper door-post of the house, in form of a cross; to signifie, that by the cross and blood of Christ,

Christ, we are delivered from the tyranny of the devil, and servitude of sin. And it was further to signifie, that to receive worthily this Sacrament of the Passion of our Saviour, we must not onely take it with our mouths, but with our hearts, designing to imitate him by the practice of good works.

In fine, All that remained of this Paschal Lamb was cast into the fire, and burnt, to observe unto us, that when we find our selves incapable of eating this Sacrifice, entirely through weakness of spirit, or doubting, whether that which we see, be the body of our Saviour, which the Angels themselves are not able to behold, we are not then to continue longer in that doubt, but cast it into the fire of the holy spirit, that it may be there consumed, since our weakness is not able to overcome it. If not then, when we consider, that the things, that seem impossible unto us, cease not to become possible by the vertue of the Holy Ghost.

IN those days our Lord said to *Moses* and *Aaron* in the land of *Egypt*; This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the children of *Israel*, and say to them, The tenth day of this month let every man eat a lamb by their families and houses: But if their number be less, then may suffice to eat the lamb, he shall take unto him his neighbour, that joyneth to his house, according to the number of souls which may suffice to the eating of the lamb. And it shall be a lamb without spot, a male of a year old; according also unto which rite you shall take a kid. And you shall keep him until the fourteenth day of this month: and the whole multitude of the children of *Israel* shall sacrifice him at even. And they shall take of the blood thereof, and put upon both the

poſts, and on the upper door-poſts of the houſes wherein they ſhall eat him. And they ſhall eat the fleſh that night roaſted at the fire, and unleavened bread with wild lettice. You ſhall not eat thereof any thing raw, nor boiled in water, but onely roaſted at the fire: the head, with the feet and entrails thereof, you ſhall devour. Neither ſhall there remain any of him till morning: if there be any thing left, you ſhall burn it with fire: And thus you ſhall eat him: You ſhall gird your reins, and you ſhall have ſhooes on your feet, holding ſtaves in your hands, and you ſhall eat ſpeedily; for it is the phaſe (that is, the paſſage) of our Lord.

The TRACT, *taken out of the* 139*th* Pſalm.

The Church, having repreſented unto us, by the precedent Leſſon, how God is pleaſed, we ſhould celebrate the memory of the benefit he afforded us by the Paſſion of his Son, in freeing us thereby from the tyranny of the Devil, and from the ſlavery of Sin, figured unto us by the people of *Iſrael*'s delivery from the *Egyptian*'s captivity, teacheth us in this Tract, how we are to have recourſe to God in Afflictions and Perſecutions; firſt, conſidering him both juſt and merciful, neither leaving any ſin unpuniſhed, nor good works unrewarded; that he can either divert, ſweeten, give ſtrength to bear, or deliver thoſe entirely from the miſeries of this life, who ſink under their weight; and that, at laſt, he can elevate them to the fruition of that bliſs, where no evil can interrupt, and where the ſovereign good is not to be loſt.

DEliver me, our Lord, from the evil man: from the unjuſt man reſcue me.

℣. Which

℣. Which have deviſed iniquity in their heart: all the day they did appoint battels.

℣. They have whet their tongues, as that of a ſerpent: the venome of aſps is under their lips.

℣. Keep me, our Lord, from the hand of the ſinner: and from unjuſt men deliver me.

℣. Who have deviſed to ſupplant my ſteps: the proud have hid a ſnare for me.

℣. And they have ſtretched out ropes for a ſnare: they have laid a ſtumbling-block for me near the way.

℣. I ſay to our Lord, thou art my God: hear, our Lord, the voice of my petition.

℣. Our Lord, Lord, the ſtrength of my ſalvation: thou haſt overſhadowed my head in the day of battel.

℣. Yield me not, our Lord, from my deſire to the ſinner: they have deviſed againſt me: forſake me not, leſt they perhaps be proud.

℣. The head of their compaſs: the labour of their lips ſhall cover them.

℣. Coals ſhall fall upon them; thou ſhalt caſt them down into the fire: in miſeries they ſhall not ſtand up.

℣. A man full of tongue ſhall not be directed in the earth: evils ſhall take the unjuſt man into deſtruction.

℣. I have known, that the Lord will do the judge-

judgements of the needy: and the revenge of the poor.

V. But as for the just, they shall confess unto thy Name: and the righteous shall dwell with thy countenance.

The Passion of our Lord Jesus Christ, according to St. John, *Chap.* 18.

The Passion is read in the Pulpit, being uncovered; first, to shew us, that Christ was nailed all naked to the Cross: secondly, to signifie, that Jesus Christ has shewed unto us, nakedly and manifestly, the accomplishment of the Prophecies: and 'tis for this reason also, that this day the Crucifixes are all unvail'd.

AT that time Jesus went forth with his disciples beyond the torrent *Cedron*, where was a garden, into which he entred. and his disciples. And *Judas* also, that betrayed him, knew the place, because Jesus had often resorted thither, together with his disciples. *Judas* therefore having received the band of men, and of the chief priests and the pharisees, ministers cometh thither with lanthorns, and torches, and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said to them, Whom seek ye? They answered him, Jesus of *Nazareth*. Jesus said to them, I am he. And *Judas* also, that betrayed him, stood with them. As soon therefore as he said to them, I am he, they went backward, and fell to the ground. Again therefore

fore he asked them, Whom ſeek ye? And they ſaid, Jeſus of *Nazareth*. Jeſus anſwered, I have told you, that I am he: if therefore you ſeek me, let theſe go their ways, that the word might be fulfilled which he ſaid, That of them, whom thou haſt given me, I have not loſt any. *Simon Peter* therefore, having a ſword, drew it out, and ſmote the ſervant of the high prieſt, and cut off his right ear. And the name of the ſervant was *Malchus*. Jeſus therefore ſaid to *Peter*, put up thy ſword into thy ſcabbard: The chalice which my father hath given me, ſhall not I drink it? The band therefore, and the tribune, and the miniſters of the *Jews*, apprehended Jeſus, and bound him: and they brought him to *Annas* firſt, for he was father-in-law to *Caiaphas*, who was the high prieſt of that year. And *Caiaphas* was he that had given counſel to the *Jews*, that it is expedient that one man die for the people. *Simon Peter* followed Jeſus, and another diſciple. And that diſciple was known to the high prieſt, and went in with Jeſus into the court of the high prieſt. But *Peter* ſtood at the door without. The other diſciple therefore, that was known to the high prieſt, went forth, and ſpake to the porters, and brought in *Peter*. The woman therefore, that was portreſs, ſaid to *Peter*, Art not thou alſo of this mans diſciples? He ſaid to her, I am not. And the ſervants and miniſters ſtood at a fire of coals, becauſe it was cold,

cold, and warmed themselves. And with them was *Peter* also standing, and warming himself. The high priest therefore asked Jesus of his disciples, and of his doctrine. Jesus answered him, I have openly spoken to the world: I have always taught in the synagogue, and in the temple, whither all the *Jews* resort together: and in secret I have spoken nothing. Why askest thou me? Ask them that have heard me, when I have spoken unto them: Behold, they know what things I have said. When he had said these words, one of the ministers, standing by, gave Jesus a blow, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken ill, give testimony of the evil; but if well, why strikes thou me? And *Annas* sent him bound to *Caiaphas*, the high priest. And *Simon Peter* was standing, and warming himself, they said therefore to him, Art not thou also of his disciples? He denied, and said, I am not. One of the servants of the high priest, (cosin to him whose ear *Peter* did cut off) saith to him, Did not I see thee in the garden with him? Again therefore *Peter* denied. And forthwith the cock crew. They therefore bring Jesus from *Caiaphas*, into the palace. And it was morning, and they went not into the palace, that they might not be contaminated, but that they might eat the Pasche. *Pilate* therefore went forth to them without, and said, What accusation bring you against this

this man? They answered and said to him, If he were not a malefactor, we would not have delivered him up to thee. *Pilate* therefore said to them, take him you, and, according to your law, judge him. The *Jews* therefore said to him, It is not lawful for us to kill any man. That the word of Jesus might be fulfilled which he said, signifying what death he should die. *Pilate* therefore went into the palace again, and called Jesus, and said to him, Art thou the king of the *Jews*? Jesus answered, Sayest thou this of thy self, or have others told it thee of me. *Pilate* answered, Why, Am I not a *Jew*? Thy nation and the chief priests have delivered thee up to me: What hast thou done? Jesus answered, My Kingdom is not of this world: if my Kingdom were of this world, my ministers verily would strive, that I should not be delivered to the *Jews*; but now my Kingdom is not from hence. *Pilate* therefore said to him, Art thou a King then? Jesus answered, Thou sayest, that I am a King. For this was I born, and for this came I into the world, that I should give testimony to the truth. Every one that is of the truth, heareth my voice. *Pilate* saith to him, What is truth? And when he had said this, he went forth again to the *Jews*, and said to them, I find no cause in him. But you have a custom, that I should release one to you in the Pasche: Will you therefore, that I release unto you the King of the *Jews*? They

all therefore cryed again, ſaying, Not him, but *Barabbas*. And *Barabbas* was a thief. Then therefore *Pilate* took Jeſus, and ſcourged him. And the ſouldiers platting a crown of thorns, put it upon his head: And they put about him a purple garment. And they came to him, and ſaid, Hail, King of the *Jews*; and they gave him blows. *Pilate* went forth again, and ſaid to them, Behold, I bring him forth unto you, that you may know, that I find no cauſe in him. Jeſus therefore went forth, carrying the crown of thorns, and the purple veſtment. And he ſaid to them, Lo the man. When the chief prieſts therefore and the miniſters had ſeen him, they cryed, ſaying, Crucifie, crucifie him. *Pilate* ſaid to them, Take him you, and crucifie him, for I find no cauſe in him. The *Jews* anſwered him, We have a law, and, according to that law, he ought to die, becauſe he hath made himſelf the Son of God. When *Pilate* therefore had heard this ſaying, he feared more. And he entred into the palace again: and he ſaith to Jeſus, Whence art thou? But Jeſus gave him no anſwer. *Pilate* therefore ſaith to him, Speakeſt thou not to me? Knoweſt thou not, that I have power to crucifie thee, and I have power to releaſe thee? Jeſus anſwered, Thou ſhouldeſt not have any power againſt me, unleſs it were given thee from above. Therefore he that hath betrayed me to thee, hath the greater ſin. From thenceforth *Pilate* ſought

to

to releaſe him. But the *Jews* cryed, ſaying, If thou releaſe this man, thou art not *Ceſar's* friend. Every one that maketh himſelf a King, ſpeaketh againſt *Ceſar*. But *Pilate*, when he had heard theſe words, brought forth Jeſus, and he ſate in the judgment-ſeat, in the place that is called *Lithoſtrotos*, and in the Hebrew *Gabbatha*. And it was the Paraſceve of the Paſche, about the ſixth hour. And he ſaid to the *Jews*, Lo your King. But they cryed, Away with him, away with him; Crucifie him. *Pilate* ſaid to them, Shall I crucifie your King? The chief prieſts anſwered, We have no King, but *Ceſar*. Then therefore he delivered him unto them for to be crucified. And they took Jeſus, and led him forth. And, bearing his own croſs, he went forth into that which is called the place of *Calvari*, in Hebrew *Golgotha*; where they crucified him, and with him two others, on the one ſide, and on the other, and in the midſt Jeſus. And *Pilate* wrote a title alſo, and he put it upon the croſs. And it was written, Jeſus of *Nazareth*, the King of the *Jews*. This title therefore many of the *Jews* did read, becauſe the place where Jeſus was crucified was nigh to the city, and it was written in Hebrew, in Greek, and in Latin. The chief prieſts therefore of the *Jews* ſaid to *Pilate*, Write not the King of the *Jews*, but that he ſaid, I am the King of the *Jews*. *Pilate* anſwered, That which I have written, I have writ-

written. The ſouldiers therefore, when they had crucified him, took his garments (and they made four parts, to every ſouldier a part) and his coat. And his coat was without ſeam, wrought from the top throughout. They ſaid therefore one to another, Let us not cut it, but let us caſt lots for it, whoſe it ſhall be. That the Scripture might be fulfilled, ſaying, They have parted my garments among them, and upon my veſture they have caſt lots. And the ſouldiers did theſe things. And there ſtood beſide the croſs of Jeſus, his mother, and his mother's ſiſter, *Mary* of *Cleophas*, and *Mary Magdalene*. When Jeſus therefore had ſeen his mother and the diſciple ſtanding, whom he loved; he ſaith to his mother, Woman, behold thy ſon. After that, he ſaith to the diſciple, Behold thy mother. And from that hour the diſciple took her to his own. Afterward Jeſus knowing that all things were now conſummate, that the ſcripture might be fulfilled, he ſaith, I thirſt. A veſſel therefore ſtood there full of vinegar, and they putting a ſpunge full of vinegar about hyſop, offered it to his mouth. Jeſus therefore, when he had taken the vinegar, ſaid, It is conſummate, and, bowing his head, he gave up the ghoſt.

Here the Faithful kneel, or proſtrate themſelves, for a while upon the ground.

THe *Jews* therefore (becauſe it was the Paraſceve) that the bodies might not remain

main upon the croſs on the ſabboth, (for that was a great ſabboth-day) they deſired *Pilate*, that their legs might be broken, and they might be taken away. The ſouldiers therefore came: and of the firſt indeed they brake the legs, and of the other that was crucified with him. But after they were come to Jeſus, when they ſaw that he was dead, they did not break his legs, but one of the ſouldiers, with a ſpear, opened his ſide, and incontinent there came forth blood and water. And he that ſaw it, hath given teſtimony: and his teſtimony is true. And he knoweth, that he ſaith true, that you alſo may believe. For theſe things were done, that the ſcripture might be fulfilled; You ſhall not break any bone of him. And again, another ſcripture ſaith, They ſhall look on him whom they pierced.

Before the reading of the reſt of the Goſpel, the Deacon ſays the Prayer, *Munda cor meum*, as before, but asks not the Prieſt's Bleſſing, to note unto us, that the Author of all Bleſſings is dead.

Nor are the Candles lighted; whereby to ſignifie, that as the Eclipſe of the Sun and Moon, ſo likewiſe in the heavens all light was extinguiſhed at the death of our Lord.

Nor is the Book incenſed, to tell us, that the fervour of the Diſciples Prayers was alſo cool'd.

AND, after theſe things, *Joſeph* of *Arimathea* (becauſe he was a diſciple of Jeſus, but ſecret for fear of the the *Jews*) deſired *Pilate*, that he might take away the body of Jeſus. And *Pilate* permitted; He came therefore, and

took away the body of Jeſus. *Nicodemus* alſo came, he that at the firſt came to Jeſus by night, bringing a mixture of myrrh and aloes, about an hundred pounds. They took therefore the body of Jeſus, and bound it in linnen clothes, with ſpices, as the manner is with the *Jews* to bury. And there was in the place, where he was crucified, a garden, and in the garden a new monument, wherein no man yet had been laid. There therefore, becauſe of the Paraſceve of the *Jews*, they laid Jeſus, becauſe the monument was hard by.

The Paſſion being ended, Publick and Solemn Prayers are ſaid, not onely for the whole Church, and all its Members, but alſo for Infidels, and all ſorts of people, in imitation of our Saviour, who, upon the Croſs, prayed even for his enemies, and executioners: to ſhew, that he ſhed his blood for the whole world.

You are to obſerve, that, before each Prayer, the Church minds the people to joyn in prayer with her; wiſhing them to bow their knees, to repreſent the reſpect and the humility wherewith we are to addreſs unto God.

For the whole Church.

LEt us pray, my beloved Brethren, for the whole Church of God, that our Lord God will vouchſafe to give it Peace, maintain it in Union, and preſerve it through the whole Earth, ſubjecting the Princes and Powers of this World unto it; and that, granting us the grace to lead this life in peace and tranquillity, we may glorifie God the Father Almighty.

Let

Let us Pray.

Let us bow our knees.

R. Lift up your ſelves.

ALmighty and Everlaſting God, who haſt revealed thy glory in Jeſus Chriſt to all Nations, preſerve the works of thy mercy, that thy Church, ſpred through the whole world, may firmly perſevere in the confeſſion of thy Name. Through the ſame Jeſus Chriſt our Lord. *Amen.*

Or for the Pope.

LEt us pray alſo for our Holy Father, the Pope; that our Lord God, who hath elected and ſeated him in the Order of Epiſcopacy, will give him health, for the good of his Church and the benefit of his People.

Let us Pray.

Let us bow our knees.

R. Lift up your ſelves.

ALmighty and Everlaſting God, upon whoſe judgment all things are founded, hear graciouſly our Prayers; and, in thy goodneſs, preſerve our Biſhop, whom thou haſt appointed to guide us, that the Chriſtian people

be governed by thy Authority, may more and more encreaſe in faith, under ſo great a Prelate: Through our Lord Jeſus Chriſt. *Amen.*

For the Orders of the Church.

LEt us pray alſo for Biſhops, Prieſts, Deacons, Subdeacons, Acolyts, Exorciſts, Readers, Porters, Confeſſors, Virgins, Widows, and for all God's holy people.

Let us Pray.

Let us bow our knees.
R. Liſt up your ſelves.

ALmighty and Everlaſting God, whoſe Spirit ſanctifies and governs the whole Church, hear the Prayers we addreſs unto thee for all Orders; that, by the aſſiſtance of thy grace, they may all ſerve thee faithfully. Through our Lord Jeſus Chriſt. *Amen.*

For the King.

LEt us pray alſo for our King, Defender of the Faith, that God will pleaſe to reduce all barbarous Nations to his command, and grant us perpetual peace.

Let

Let us Pray.

Let us bend our knees.
R. Lift up your ſelves.

ALmighty and Everlaſting God, in whoſe hands all Powers and Rights of Kingdoms are, graciouſly look upon this Kingdom, that thoſe Nations, who put confidence in their brutiſh fierceneſs, may be ſuppreſt by the power of thy right hand. Through our Lord Jeſus Chriſt. *Amen.*

For the Catechumens.

LEt us pray alſo for the Catechumens; that our Lord God will open the ears of their hearts, and the gate of his mercy, that having received remiſſion of all their ſins, and being regenerated by Baptiſm, they may be incorporated with us in our Lord Jeſus Chriſt.

Let us Pray.

Let us bend our knees.
R. Lift up your ſelves.

ALmighty and Everlaſting God, who daily encreaſeſt thy Church with new children, encreaſe in our Catechumens faith and underſtanding, that, being regenerated in the waters

of Baptiſm, they may be entred into the ſociety of thy adopted children. Through, &c. *Amen.*

For all ſorts of Neceſſities.

LEt us pray, my beloved, unto God the Father Almighty, that he will pleaſe to cleanſe the world from all ſorts of Errors, cure our Diſeaſes, divert Famine, open Priſons, diſſolve the bonds of Captives, grant a ſafe return to Pilgrims, reſtore health to the ſick, and to ſea-faring men a ſecure arrival to their haven.

Let us Pray.

Let us bend our knees.
R. Lift up your ſelves.

ALmighty and Everlaſting God, who art a comfort to the afflicted, and a ſtrength to thoſe that labour, grant, that the Prayers of all thoſe, who ſhall call upon thee in affliction, may be heard by thee, that they may be ſenſible, with gladneſs, of the aſſiſtance of thy mercy, in their neceſſities. Through our Lord Jeſus Chriſt. *Amen.*

For Hereticks and Schiſmaticks.

LEt us pray alſo for Hereticks and Schiſmaticks, that our Lord God will deliver them from all error, and vouchſafe to recall them into the boſom of our Holy Mother, the Catholick Apoſtolick Church.

Let us pray.

Let us bend our knees.
R. Lift up your ſelves.

ALmighty and Everlaſting God, who ſaveſt the whole world, and deſireſt not the death of a ſinner, regard thoſe ſouls in mercy, ſeduced by the deceit of the devil, that all Hereticks, and others going aſtray, quitting all malice, may rectifie their hearts, and return to the unity of the truth. Through Jeſus Chriſt our Lord. *Amen.*

For the Jews.

LEt us pray alſo for the perfidious *Jews*, that our Lord God will withdraw the vail from their hearts, that they alſo may acknowledge our Lord Jeſus Chriſt.

We ſay not here *Flectamus genua*, to ſignifie the horrour of the outrages committed upon our Saviour at his Paſſion, kneeling unto him in deriſion, but the following Prayer is ſaid.

Let us Pray.

ALmighty and Everlaſting God, who refuſeſt not thy mercy, even to the perfidious *Jews*, hear the Prayers we pour forth for the blindneſs of this people, that they, arriving to the light of thy truth, which is Jeſus Chriſt, may be cleared from their darkneſs: Through the ſame our Lord Jeſus Chriſt. *Amen.*

For the Pagans.

LEt us pray alſo for the *Pagans*; that Almighty God will take away all wickedneſs from their hearts, that, quitting their Idolatry, they may convert themſelves to the true living God, and to his only Son, our Lord and Saviour Jeſus Chriſt.

Let us Pray.

Let us bend our knees.
R. Liſt up your ſelves.

ALmighty and Everlaſting God, who willeſt not the death of ſinners, but rather that they ſhould be converted and live, graciouſly hear our Prayers, and, freeing them from their Idolatry, admit them into thy holy Church,

Church, for the honour and glory of thy Name: Through our Lord Jesus Christ. *Amen.*

The Adoration of the Cross.

This Adoration is not terminated in the wood of the Cross, but in Jesus Christ fastened thereon. The Ceremony is very ancient: For, besides that it is set forth in the *Roman* Order, and in St. *Gregory*'s Book of the Sacraments, St. *Paulinus*, Bishop of *Nola*, (the immortal Ornament and Native of *Bourdeaux*) living in the Fourth Age, mentions it in his 11 Epistle to *Severus Sulpicius*.

The publick Prayers being ended, the Priest puts off his Casuble, and takes the Cross; to represent Jesus Christ naked, and loaded with his Cross. Then he uncovers it at three several times; to shew us, how the Gospel was spred (first) in a little corner of *Judea*; and for that cause the Priest begins to unvail the Cross, on the right side, and beneath the Altar, singing,

BEhold the Wood of the Cross.

And the Quire answers,

R. Come let us adore.

Secondly, The Gospel was preached publickly to the *Jews*, figured by the right side of the Altar: and therefore the Priest, coming to the right corner of the Altar, uncovers the right arm, and the head of the Crucifix, saying again,

Behold the Wood of the Cross:

The Quire answering,

R. Come let us adore.

Thirdly,

Thirdly, The Gospel was preacht to the whole world; and therefore the Priest goes to the middle of the Altar, and uncovers the Crucifix entirely, saying,

Behold the Wood of the Cross, whereon the Saviour of the World is fastened.

The Quire answer again,

R. Come let us adore.

Then the Priest puts the Cross in a convenient place, for the people, he first beginning this Ceremony, in three times kneeling, according to the ancient custom in the *Roman* Order. And, after the Priest, the rest of the Clergy and people follow in the same manner.

During the Ceremony the *Trisagion* is sung both in *Latine* and *Greek*; being taken from the *Grecians*, as you may read in the first Session of the Council of *Chalcedon*, mentioned by *Nicephorus*, in his 14th Book, and 46th Chapter; and by it the Church offers to our meditation, that Christ, dying for us, according to his humanity, is the living, invincible, and immortal God, by his Natural and Divine Person.

Then the follwing Verses are sung, taken out of the Prophets, and particularly out of *Michaeas*, which contain the just reproaches our Saviour made to the *Jews* for their ingratitude.

MY people, what have I done to thee? or in what have I molested thee? Answer me.

V. Because I brought thee out of the land of *Egypt*, thou hast prepared a Cross for thy Saviour.

V. Agios O Theos: Sanctus Deus: O Holy God.

V. Agios Ischyros: Sanctus fortis: Holy and strong God.

V. Agios

℣. *Agios Athanatos Eleiſon imas: Sanctus & immortalis, miſerere nobis:* Holy and immortal God, have mercy on us.

℣. Becauſe I led thee through the deſart forty years, and fed thee there with Manna, and brought thee into a good ſoil, thou haſt prepared a Croſs for thy Saviour.

Agios O Theos, &c. as before.

℣. What ought I to do more, and have not done? I have planted thee, my moſt beautiful vine, and thou art become very bitter unto me in my thirſt; thou gaveſt me vinegar to drink, and with a launcet thou haſt pierced thy Saviour's ſide.

Agios O Theos, as before.

℣. My people, what have I done to thee? or in what have I moleſted thee? Anſwer me.

℣. For thy ſake I ſtruck *Egypt* in their firſt-born, and thou haſt delivered me to be ſcourged.

My people, &c.

I brought thee forth of *Egypt*, having drowned *Pharaoh* in the Red Sea: and thou haſt delivered me over to the princes of the prieſts.

My people, &c.

℣. For thee I opened the ſea; and with a launce thou haſt pierced my ſide.

My people, &c.

℣. I went before thee in a pillar of the cloud, and

and thou haſt brought me to the palace of *Pilate.*

My people, *&c.*

V. I nouriſhed thee with Manna in the deſart; and thou haſt ſtruck me with buffets and whips.

My people, *&c.*

V. I gave thee wholſom water to drink from the rock: and thou haſt given me to drink vinegar and gall.

My people, *&c.*

V. For thy ſake I have ſtruck the kings of the *Chananites*; and thou haſt ſtruck my head with a reed.

My people, *&c.*

V. I gave thee a royal ſcepter; and thou haſt ſet upon my head a crown of thorns.

My people, *&c.*

V. I have raiſed thee with great ſtrength, and thou faſtened me on the croſs.

The ANTIPHON.

The people, by their adoring the Croſs, teſtifie their horrour of the *Jews* impiety, and ingratitude, and conſidering, how Chriſt triumphed over death, by his glorious Reſurrection, to make us partakers of his glory, they render him thanks.

O Lord, we adore thy Croſs; we praiſe and glorifie thy Holy Reſurrection: for by the Wood of the Croſs the whole World is filled with joy.

PSALM

PSALM LXVI.

The Faithful beg of God, that he will make them capable to receive the benefit of his Paſſion and Reſurrection.

GOd, have mercy upon us, and bleſs us: Illuminate his countenance upon us, and have mercy on us.

Ant. O Lord, we adore thy Croſs, &c.

After this, *Crux fidelis*, and the Hymn *Pange lingua* are ſung.

HAil, Holy Croſs, to thee we bow;
To whoſe bleſt fruit our lives we ow:
Our earth bears no ſuch tree.
Dear are the nails, and dear the wood,
On which our dear Lord ſhed his blood:
'Twas Heaven that planted thee.
Come then, my ſoul, and gladly ſing,
The happy combate of our King,
Which on this Croſs he ſought:
Where he (the all-victorious Lamb)
Sin, Death and Hell it ſelf o'recame;
And our full ſafely wrought.
V. *Hail, Holy Croſs, to thee we bow;*
To whoſe bleſt fruit our lives we ow:
Our earth bears no ſuch tree.
V. *He ſaw, with pity, our ſad fate,*
When our firſt-parents raſhly ate
Of that unhappy tree.

He

He saw, and markt the deadly wound;
And soon this sovereign Balsam found,
To save our souls by thee.
V. *Dear are the nails, and dear the wood,*
On which our dear Lord shed his blood:
'Twas Heaven that planted thee.
V. *This way our cure required, as fit,*
That Heaven's high wisdom should out-wit
The dire black art of hell:
And from the source of all our bane,
A powerful Antidote should be tane,
The poison to expell.
Hail, Holy Cross, &c.
V. *When the blest time was fully come,*
The Father, from his glorious home,
Sent his Eternal Son:
He that created Heaven and Earth,
Of a poor Virgin took his Birth,
And our frail flesh put on.
V. Dear are the nails, &c.
V. *The tender Infant, as he lies*
In the cold manger shrinks and cries,
As little children use:
While his chast Mother binds his hands,
His feet, his legs in swathing bands.
Nor does he worse refuse.
V. Hail, Holy Cross, &c.
V. *He does not only not refuse,*
But out of pure love freely chuse,
Death on this bitter Cross:

Where

Where he (the innocent Lamb) was ſlain,
Eternal Life for us to gain;
And ſo repair our Loſs.
V. Dear are the nails, &c.

V. *Behold the gall and vinegar,*
The mocking reed and cruel ſpear:
Their hate, his love diſplay.
Behold the body cold and wan,
Whence ſtreams of blood and water ran,
To waſh our ſtains away.
V. Hail, Holy Croſs, &c.

V. *Bend, gentle tree, O quickly bend*
Thy ſoftned branches, and ſuſpend
Thy native ſtubborn heart:
O give at leaſt this ſmall relief
To the God of Heaven, but man of grief
At leaſt abate his ſmart.
V. Dear are the nails, &c.

V. *'Twas thou alone wert worthy thought*
To bear him, who our ranſom brought,
And on thee paid it down.
'Twas he alone, and his dear blood,
That ſav'd us from the common flood;
Which elſe the world would drown.
V. Hail, Holy Croſs, &c.

V. *All glory to the ſacred Three,*
One individed Deity,
All honour, bliſs and praiſe:
O may we ſtill adore thy Name,
Thy Pow'r and Goodneſs ſtill proclaim,
Beyond the end of days. Amen.
V. Dear are the nails, &c.

When

When the adoration of the Croſs is near finiſhed, the Candles upon the Altar are lighted, and the Deacon taking the corporal caſe, carries it to the Altar, ſpreading the corporal upon the Altar, after the uſual manner, and puts it directly againſt the Purificatory: And the Adoration being ended, he places the Croſs upon the Altar. The Sub-deacon takes the Miſſal from the Epiſtle, and carries it to the Goſpel ſide. Then a Proceſſion is made to the place where the bleſſed Sacrament is reſerved. The Sub-deacon goes firſt with the Croſs, between two Acolytes, they carrying Candleſticks with lighted Tapers; and the Clergy follows in order; the Prieſt laſt: with thoſe that Officiate.

When they are come unto the place where the bleſſed Sacrament is, the Tapers are lighted, and not put out till after the Communion. The Prieſt kneels, and prays a while: the Deacon in the mean time opens the Tabernacle, wherein the bleſſed Sacrament is. Then the Prieſt riſing up, puts Incenſe into the Cenſors, without bleſſing it: then kneeling again, he takes one of the Cenſors, and incenſeth the Holy Sacrament. Then the Deacon, taking the Chalice, wherein the bleſſed Sacrament is, out of the Tabernacle, he puts it into the Prieſts hands, who covers it with the ends of the vail, that is upon his ſhoulders; and ſo they go in order as they came: the Prieſt, with the bleſſed Sacrament, under the Canopy; the two Acolytes incenſing; and all the people ſinging this Hymn.

A Broad the Regal Banners fly;
Now ſhines the Croſſes myſtery:
Upon it life did death endure,
And yet by death did life procure.
Who, wounded with a direful ſpear,
Did purpoſely, to waſh us clear,
From ſtain of ſin, pour out a flood
Of precious water, mixed blood.
Fully accompliſht are the things,
David, *in faithful Meeter, ſings:*
Where he to nations does atteſt,
God on a tree his reign poſſeſt.

O lively

O lovely and refulgent tree,
Adorn'd with purpled majesty;
Cull'd from a worthy stock, to bear
Those limbs which sanctified were.
Blest tree, whose happy branches bore
The wealth, that the World restore:
The beam, that did that body weigh,
Which rais'd up Hell's expected prey.
Hail, Cross of hopes, the most sublime
Now in this Morning Passion-time;
Improve religious souls in grace;
The sins of criminals efface.
Blest Trinity, Salvation's spring,
May every soul thy praises sing;
To those thou grantest conquest by,
The Cross-Rewards apply. Amen.

When the Priest shall come to the steps of the Altar, the Deacon kneeling first, shall take the blessed Sacrament, and place it upon the Altar. Then the Priest, standing upright, puts Incense into the Censor, and incenseth the B. Sacrament upon his knees. Then the Vail is taken off his shoulders, and he goes up to the Altar, where he kneels again, and takes the Hoast out of the Chalice, putting it upon the Patten, which he takes from the Deacon. After this, he puts the consecrated Hoast upon the Corporal, without any words, or making the sign of the Cross. Then he puts the Patten, not under the Corporal, as is usual, but above, to represent Jesus Christ in his Sepulcher. If by chance he hath toucht the Hoast, he must wash his fingers in some Vessel, and dry them upon the Purificatory: and to do this also, he must go down the steps of the Altar.

The Deacon takes the Chalice, and without wiping it, he goes to the Epistle corner, and puts Wine into it, the Sub-deacon also puts in a little Water, without blessing it; and so presents the Chalice to the Priest, without either kissing his hand, or the Chalice. The Priest placeth the Chalice upon the Corporal, without making the sign of the Cross, or saying any thing. The Deacon covers it with the Pall.

The Prieſt puts Incenſe into the Cenſor, without a bleſſing; to ſignifie, that the Author of all bleſſing is dead. Then he incenſeth the Oblation of Wine and Water, to teach us thereby, that Bloud and Water iſſued out of our Saviours ſide, when he was pierced upon the Croſs: and kneels not, when he incenſeth the Oblation; to ſignifie to us, that this Wine and Water is not to be conſecrated.

LEt this Incenſe, O Lord, bleſt by thee, aſcend unto thee; and let thy mercy deſcend upon us.

After the Prieſt hath incenſed the Oblation, he incenſeth the Altar; teſtifying, that as the Sacrifice, which is offered, is infinitely more Holy, than the Sacrifices of the old Law; ſo he ought to beg of God a more perfect preparation, and a greater ſanctity of Life, than that which the Royal Prophet required in this 140 Pſalm; of being able to correſpond, by his Prayers, to the ſanctity of the Sacrifice, which was but a Figure of the Sacrifice of Jeſus Chriſt.

LEt my Prayer, O Lord, be directed as Incenſe in thy ſight; the elevation of my hands as Evening Sacrifice. Set, O Lord, a watch to my mouth, and a door round about my lips, that my heart decline not into the words of malice, to make excuſes for ſins.

The Prieſt gives the Cenſor to the Deacon, without being incenſed himſelf, as refuſing that Honour upon this day, wherein Jeſus Chriſt was ſo affronted with Ignominies: and he prays God to inflame his heart, as well as all others, with a more fervent Charity, than the fire in the Cenſor.

MAy our Lord kindle in us the fire of his love, and the flame of his eternal charity. *Amen.*

The

The Prieſt, having delivered the Cenſor to the Deacon, goes down from the Altar on the Epiſtle ſide; and being near the Credence, with his Face to the People, he waſheth his hands ſilently; and then returning up to the Altar, he kneels to the bleſſed Sacrament: after that, bowing himſelf, with his hands joyned, before the Altar, he ſays,

WE preſent our ſelves, O Lord, before thee, in the ſpirit of humility and repentance: and therefore we beſeech thee, that this Sacrifice may be agreeably accompliſht by us this day.

The Prieſt kiſſeth the Altar, and kneels down: then turning to the People, he deſires them to joyn in Prayers with him to God, that he will pleaſe to accept this Offering of Wine and Water, in memory of the Bloud and Water, which ran out of our Saviours ſide. And this Offering is a kind of Sacrifice, in that it is joyned with the conſecrated Hoaſt; which repreſents the bloudy Sacrifice of Jeſus Chriſt.

PRay, Brethren, that this, my Sacrifice, (which is alſo yours) may be acceptable to God the Father Almighty.

And to obſerve unto us, that this Oblation is only a repreſentation of the bloudy Sacrifice of Jeſus Chriſt; and that no unbloudy Sacrifice is celebrated this day, *Suſcipiat Dominus* is not anſwered.

And thereupon alſo there is no Conſecration this day; becauſe the memory of Chriſts Paſſion is only celebrated, as it actually had paſt. Nevertheleſs, that we may not be deprived of participating the fruit of his Paſſion, being incorporated anew with him, the Body of this our Divine Saviour is reſerved the day before; but not the Bloud, for fear of Accidents.

Let us Pray.

PRÆCEPTIS, &c.

The faithful beg of God, that they may be made worthy to reap the benefit of the Paſſion of his Son Jeſus Chriſt, in receiving his Body, in the ſame Prayer, which Chriſt himſelf taught us, giving them confidence to call him our Father, as he made himſelf our Brother: to teach us, that we cannot fail of any thing, having an Omnipotent Father.

BEing taught by our Saviour's Commands, and led by Divine Inſtitution, we are bold to ſay,

Our Father, which art in Heaven, (*where you ſhine in greater glory, and whereunto thou art pleaſed, that we ſhould raiſe our thoughts.*)

Hallowed be thy Name. (*Acknowledged and Adored.*)

Thy Kingdom come. (*The Empire of thy Grace in this World, and of the next.*)

Thy Will be done in Earth, as it is in Heaven.

Give us this day our daily bread: (*The precious Body and Blood of thy Son, which is daily conſecrated; thy Grace and all things neceſſary for us in the courſe of this life.*)

And forgive us our debts, as we forgive our debtors.

And lead us not into temptation:

The People, to teſtifie their concurrence with the Prieſt, in this Prayer, anſwer,

But deliver us from evil. (*From ſin, from the ſnares of this world, the fleſh, and the devil.*

And

And to ſhew that this Prayer is pronounc'd in the name of all, it is anſwered,

Amen.

LIBERA, &c.

The Prieſt conſidering, that there is no greater evil, nor more contrary to the Holy Communion, than that, which may trouble and deſtroy the Peace and Union of Chriſtians, beſeeches God to deliver us by the Merits of Jeſus Chriſt, by the Interceſſion of the Bleſſed Virgin, of the Apoſtles and all the Saints, and to grant us that Peace and Union, which we ought to have, with our Saviour, and with the other Members of his Church: which he ſignifies by breaking the Hoaſt, and dividing it into three parts. That part, which he puts upon the Patten, ſignifies the faithful in this life: that which he retains in his Hand, the faithful that are in Purgatory; and that which he breaks, the bleſſed.

DEliver us, O Lord, we beſeech thee, from all evils, paſt, preſent, and to come; and grant us peace in theſe our Duties, by the interceſſion of the ever-glorious Virgin *Mary*, Mother of God, of thy Apoſtles, St. *Peter* and St. *Paul*, of St. *Andrew*, and all the Saints: that, being aſſiſted by thy gracious mercy, we may be free from all ſin, and ſecure from all dangers: Through the ſame, our Lord Jeſus Chriſt, who liveth and reigneth God with thee, in the unity of the Holy Ghoſt, for ever and ever.

The faithful, concurring with the Prieſt, anſwer,

Amen.

No Incenſe is uſed at this Elevation, to ſignifie, that on this day the Jews refuſed all honour due to God: nor are the Bells rung; to mind us of the Diſciples ſilence and aſtoniſhment.

After the Deacon hath uncovered the Chalice, and the Prieſt divided the Hoaſt into three parts, over the Chalice, he puts the leaſt particle into the Chalice; which repreſents the Eſtate of the bleſſed, and the other two parts upon the Patten, without ſaying any thing, or making the ſign of the Croſs: omitting *Pax Domini, &c. Hæc commixtio, &c. Agnus Dei, &c. Domine Jeſu Chriſte, qui dixiſti, &c. Domine Jeſu Chriſte Fili Dei vivi, &c.* to expreſs unto us, that the wholeſom effect of Chriſts Paſſion and the reconciliation of Men with God, was not compleated till after his Reſurrection. Nor is the Pax given about, for the ſame reaſon; as alſo to ſhew our averſion to *Judas* his traiterous kiſs.

The Prieſt ſays the Prayer following, to beg of God a diſpoſition requiſite for the worthy receiving of the Euchariſt.

GRant, O Lord Jeſus Chriſt, that this participation of thy body, which now, though unworthy, I intend to receive, may not turn to my judgment and condemnation; but, through thy mercy, may be a protection, and and a wholſom medicine to my ſoul and body: Who liveſt and reigneſt with God the Father, in the unity of the Holy Ghoſt, world without end. *Amen.*

And having kneeled to adore the Sacrament, taking the Hoaſt between his hands, conſidering he is to receive his God, he puts all his confidence in his mercy, ſaying,

I Will take the Celeſtial Bread, and will call upon the Name of our Lord.

And calling to mind, how acceptable the Centurion's humility was to the Son of God, when he would have honoured him with a viſit, in imitation of him, he proteſts himſelf unworthy ſo great a favour, and, knocking his breaſt, uſeth the ſame words.

Lord,

LOrd, I am not worthy, that thou ſhouldeſt enter under my roof; only ſay the word, and my ſoul ſhall be healed.

Lord, I am not worthy, that thou ſhouldeſt enter under my roof; only ſay the word, and my ſoul ſhall be healed.

Lord, I am not worthy, that thou ſhouldeſt enter under my roof; only ſay the word, and my ſoul ſhall be healed.

When he receives the Body of our Lord, he makes the ſign of the Croſs with the Hoaſt, calling to his mind, that 'tis that Body, which Chriſt expoſed to death, to ſave us.

THe Body of our Lord Jeſus Chriſt preſerve my Soul to Life Everlaſting. *Amen.*

The Prieſt having taken the Body of Chriſt, the Deacon uncovering the Chalice, drinks that piece of the Hoaſt, put into the Chalice, together with the Wine therein, without ſaying any thing, or making the ſign of the Croſs; to ſignifie, the Wine is not conſecrated. The Sub-deacon pours wine and water into the Chalice, to waſh his fingers, that ſo the leaſt piece of the Sacrament may not remain; to teach us, how careful we ought to be to preſerve our ſelves in purity, he ſays this Prayer.

GRant, O Lord, that what we have taken with our mouth, we may receive with a clean heart; and that, of a Temporal Gift, it may become unto us an Eternal Remedy.

And all the reſt that is ſaid in ordinary Maſſes, wherein Conſecration is made, is omitted; to ſignifie, that in this days ſervice there is no Conſecration; nor are the accuſtomed Prayers ſaid for thoſe that partake in the conſecrated things.

ON FRIDAY IN Holy Week.

The ſame Even-ſong is ſaid as before, till you come to *Magnificat.*

At MAGNIFICAT.

Antiphon.

The Church, at the end of this days Office, entertains us with the bitter drink, which the Executioners preſented to our Saviour, even at his expiring, when he cried, I thirſt: to make us acknowledge the fervent Charity he had for us; not deſiring leſs fervently our Salvation, then he had thirſted in his fleſh: and ſignifying by ſome of thoſe his laſt words, and at the moſt remarkable moments of his life, that his deſire of our Salvation is the conſummation of all our Myſteries.

WHen Jeſus had taken vinegar, he ſaid, It is finiſhed; and, bowing down his head, he gave up his ghoſt.

V. Chriſt was made obedient for us unto death; even the death of the Croſs.

Patir noſter, &c. Ave Maria, &c.
Miſerere mei Deus, &c. as before, *pag.* 6.

The PRAYER.

Reſpice quæſumus, &c. as before, *pag.* 130.

FOR

FOR SATURDAY IN Holy Week.

At Prime,

As before, *Page* 131.

At the Third Hour,

As before, *Page* 136.

At the Sixth Hour,

As before, *Page* 142.

At the Ninth Hour,

As before, *Page* 147.

AT

AT MASS.

The ſtation in the Church of St. John Lateran.

This day in *Rome* the Station is at S. *John Lateran*'s, becauſe formerly the Pope was accuſtomed there to bleſs the Fonts, and ſolemnly adminiſter Baptiſm. The Altars are made ready, and the Canonical hours ſaid, but no Tapers lighted till the beginning of Maſs; in the mean time without the Church fire is ſtruck out of a Flint and Coal alighted therewith. The Prayer of the None being ended, the Prieſt in his Albe with a ſtole and pluvial of a violet colour, accompanied with his Miniſters, goes before the Church-gate, there to bleſs the new fire, the Sub-deacon carrying the Croſs, and the Acolyts Holy Water, the Thurible without fire, the Box with Frankincenſe and five Grains of Incenſe, in a Baſon for the Paſchal Candle. The unlighted Candles ſignifie, that the Old Law hath been fulfilled and conſummated by Jeſus Chriſt. The new fire from the flint without teaches us that Jeſus Chriſt, figured by the flint-ſtone, is come to infuſe the fire of his Divine Love into the World by his Death, which he ſuffered without the Walls of *Jeruſalem*, deſiring that it may enlighten our hearts, as he himſelf teſtifies in the 12*th*. Chapter of Saint *Luke*.

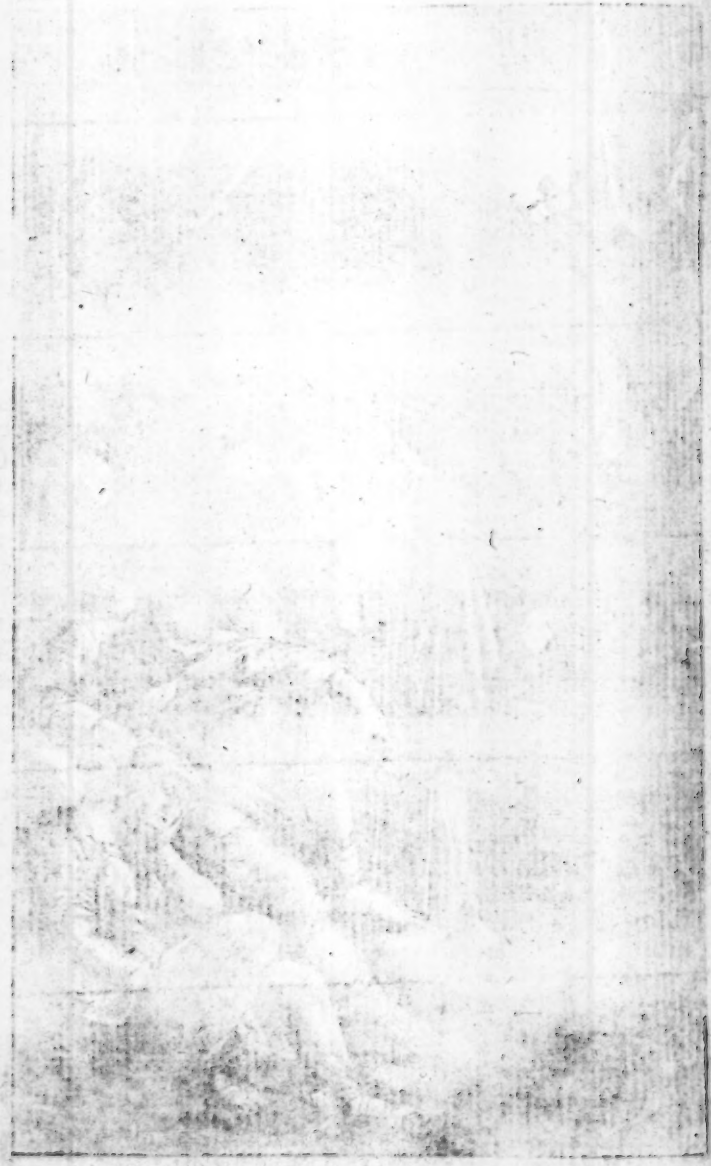
And the Church begs of God in the following Prayer when the new fire is bleſt.

V. Our Lord be with you.
R. And with thy ſpirit.

Let us Pray.

O God, who by thy Son, the corner-ſtone of thy Church, hath beſtowed upon thy faithful the fire of thy ſplendour, ſanctifie, for our





our uſe, this new fire, drawn out of the flint ſtone; and grant us thy grace, during this Paſchal Feaſt, to be ſo inflamed with celeſtial deſires, that we may arrive with pure hearts to the ſolemnity of thy Eternal Glory: Through the ſame Chriſt our Lord. *Amen.*

As God leading the People of *Iſrael* out of the *Egyptian* Bondage under the conduct of *Moſes*, did enlighten them with a Pillar of Fire, to bring them into the Land of Promiſe. So the faithful now beg of God, that having delivered them from the Tyranny of the Devil and Slavery of Sin, through his Son Jeſus Chriſt, he will pleaſe ſo to enlighten them with his Grace, that they may enter into Heaven according to his promiſes.

Let us Pray.

O Almighty Father, never-failing Light, Creator of all light, bleſs this light which is ſanctified and bleſt by thee, who enlighteneſt the whole World, that we may be thereby enlightened and inflamed. And as thou didſt carry a light before *Moſes*, going out of *Egypt*, ſo alſo be pleaſed to illuminate our hearts and ſenſes, that we may at length arrive to Life and Light Everlaſting: Through Chriſt our Lord, *Amen.*

Let us Pray.

O Lord, Holy Father, Omnipotent Eternal God, vouchſafe to co-operate with us, who bleſs this fire in thy Name, and in the Name of thy Son our Lord, and of the Holy Ghoſt,

Ghoſt, and aſſiſt us againſt the fiery darts of the enemy, enlightening us with thy heavenly grace. Who liveſt and reigneſt with the ſame, thy only begotten Son, and the Holy Ghoſt, God, for ever and ever. *Amen.*

The fire being bleſt, the Prieſt alſo bleſſeth the five grains of Incenſe, to repreſent the perfumes which the devout Women brought to our Saviours Sepulcher, and being fixt to the Paſchal Candle, they repreſent the five wounds in our Saviours Body, the ſcars whereof he would retain after his Reſurrection.

This bleſſing is performed, to ſignifie that God by the Merits of Jeſus Chriſt his Son (who brought the light of his Grace to the World) ſanctifies all Creatures which the Devil makes uſe of to draw us into ſin, and that by the Merits of this our Saviour, the Church applies her bleſſings and prayers againſt the aſſaults of the Devil, that in all places we may make a right uſe of them.

And therefore in former Ages this Ceremony was uſed the Night following at the Midnight Maſs, about which time Chriſt roſe again, to mind us of the new light of the World received by his Reſurrection.

O God Almighty, pour forth we beſeech thee, thy abundant bleſſings upon this Incenſe, and renewing the world by an inviſible regeneration, enlighten this night, that not onely the Sacrifice, which is offered this night, may ſhine by a ſecret mixture of thy ſplendour, but alſo, that, in whatever place any part of the Myſtery of this ſanctification ſhall be brought, all ſurpriſe and malice of the Devil being chaſed away, the vertue of thy Majeſty may be aſſiſted. Through Chriſt our Lord. *Amen.*

Then the Prieſt puts Incenſe into the Cenſor and bleſſes it, proteſting by this bleſſing that adoration is due to God alone, and beſeeches him that his prayers may riſe as Incenſe unto him.

Be

BE thou bleſt by him, in whoſe honour thou ſhalt be burnt.

Then the Prieſt ſprinkles the Incenſe and new fire with the Holy Water, to ſhew us that we ought to cleanſe our ſelves of our ſins, that we may be capable of the new light which Chriſt hath brought to the World, and therefore he ſaith,

THou ſhalt ſprinkle me, O Lord, with hyſſop, and I ſhall be cleanſed; thou ſhalt waſh me, and I ſhall be made whiter than ſnow.

Then the Deacon putting on a white Dalmatick, to repreſent the Angels who declared Chriſts Reſurrection; takes a Cane whereunto three ſmall Candles are fixed in a triangle, which he lights one after another, to inſtruct us that the Light of the Goſpel which Jeſus Chriſt hath brought unto us, is the work of the bleſſed Trinity, to whom we are to render thanks.

And therefore advancing towards the Altar, he thrice repeats

Behold the light of Chriſt.

The Faithful anſwer,

R. Thanks be to God.

The Deacon diſpoſing himſelf to receive Commiſſion from the Prieſt to give God thanks for the favour done us, in freeing us from the Tyranny of the Devil, and the Slavery of Sin, by the Death and Reſurrection of his Son Jeſus Chriſt, whereof the *Jewiſh* Paſch was a figure, asks his bleſſing.

Vouchſafe, Father, to bleſs.

The Prieſt, bleſſing him, ſaith,

OUr Lord be in thy lips, that thou mayeſt worthily and competently declare the praiſes

praiſes of his Paſch. In the Name of the Father, and of the Son, and of the Holy Ghoſt. *Amen.*

Then the Deacon, taking the Cenſor out of the Acolyts hands, incenſeth the Book thrice, in honour of the Holy Trinity, which the light of the Goſpel revealed unto us, as we are taught by Jeſus Chriſt. And inviting the Faithful to give God thanks for the Victory which his Son Chriſt Jeſus gained over the Devil, and for the favour done unto them, by drawing them from darkneſs and ſervitude of ſin, by the light of the Goſpel, repreſents unto them, that their joy ought to be common to them and to the Angels, who rejoyce to ſee, that their number (leſſened by the fall of *Luciſer* and his complices) is filled up again by humane nature, renewed and repaired by Jeſus Chriſt.

Then the Deacon, acknowledging his own unworthineſs, joyns in Prayer with the Church.

MAy the angelical troops now rejoyce; may the divine myſteries be celebrated with a holy joy; may the ſound of a comfortable trumpet publiſh the victory of ſo great a King; and may the whole earth be ſenſible of the bleſſing it had, by the ſplendour of the the Eternal King, who freed it from that darkneſs which overſpread the whole World. May our Mother, the Church, rejoyce alſo at the glympſe of ſo reſplendent light; and may this place reſound with the voices of this Congregation: And therefore I beſeech ye, my beloved Brethren, here preſent, who, enlightened with the admirable ſplendour of this holy light, joyn with me, and call upon our Merciful and Almighty God, to the end, that as he hath been pleaſed, not through my merits,

merits, to advance me to the number of his *Levites*, ſo ſhedding the beams of his light upon me, he will give me grace to perfect the praiſe of this Paſchal Candle. Through, &c. *Amen.*

The Benediction and Praiſe of the Paſchal Candle is very antient, for this Ceremony is mentioned in *Prudentius* his Hymn, who lived in the fourth Age, and St. *Gregory Nazianzene*, and St. *Ambroſe*.

Then the Deacon prepares the Faithful to celebrate this Ceremony worthily with him, adviſing them to lift up their hearts to God, and to quit all affections to Creatures, acknowledging the grace they have received of God by the Light of his Goſpel, which is repreſented by the Candle.

Our Lord be with you.
R. And with thy ſpirit.
R. Lift up your hearts.

The Faithful being in the diſpoſition he requires, anſwers,

We have raiſed them towards our Lord.

Then the Deacon bids the Faithful conſider that God ſo diſpoſed their hearts, therefore that they ſhould give publick thanks.

Let us give thanks to our Lord.

The Faithful anſwer, that it is juſt and reaſonable, and according they give publick thanks by the Deacon, and particular reſentments of their hearts by following in their minds the words which the Deacon uſes.

R. It is meet and juſt.

The Deacon exhorts the Faithful to give God thanks for that in this Night by the glorious Reſurrection of his Son our Lord Jeſus Chriſt, and by the Merits of his Death he had freed us from the

the Tyranny of the Devil, and from the Bondage of Sin, wherein our first Parent by his sin had involved us; and for that by the light of his Gospel he had conducted us to the Kingdom of Heaven, which he had promised to his faithful Servants, as he delivered the *Israelites* out of the Captivity of *Egypt*, causing a Pillar of Fire to lead them into the Land of Promise.

IT is truly meet and just, that with all affections of our heart and soul, and with the ministry of our voice, we glorifie the invisible God, Father Almighty, and his onely Son, our Lord Jesus Christ, who hath paid *Adam*'s death for us to his Eternal Father; and, by shedding his innocent blood, hath blotted out the hand-writing of our old sins, whereby we are subjected to death: For these are the Paschal Feasts wherein the true Lamb is immolated, and the gates of the Faithful consecrated by his blood. This is that night wherein first thou madest our forefathers, the Children of *Israel*, to pass the Red Sea dry-foot. This is that night which dissipated the darkness of sins, by the light of a pillar of fire. This is that night, which separating through the whole World those that believe in Jesus Christ, from the vices of this age, and from the darkness, wherein sinners are ingaged, restores them to grace, and associates them to sanctity. This is that night, wherein the chains of death being broken, Christ ascended Conquerour from Hell. For it would not have availed us to have been born, unless Christ had been pleased to redeem us. O God, how admirable is thy bounty towards

towards us! how ineſtimable thy charity! who didſt deliver up thy Son to redeem thy ſlave. O certain neceſſary ſin of *Adam*, to make us ſenſible of the exceſs of God's love towards us! ſince it hath been effaced by the death of Jeſus Chriſt. O happy fault, that merited to have ſuch and ſo great a Redeemer! O truly happy night, which alone deſerved'ſt to obſerve the time and moment of Chriſt his riſing from the dead! This is that night of which it is written in the 178th *Pſalm*, The night ſhall ſhine as the day, and the night is my illumination in my delights, therefore the ſanctification of this night baniſheth all crimes, waſheth away all offences, reſtores to innocence thoſe that had been loſt, makes glad the afflicted, reconciles hatred and enmities, reſtores peace and union, and humbles empires.

Here the Deacon puts the five grains of bleſt Incenſe in form of a Croſs into the Candle not yet lighted, which ſignifies the dead Body of our Saviour, teaching us how adorable the wounds were which he received on the Croſs, where he offered up himſelf a Sacrifice for us to God his Father, whereof the Evening Sacrifice was a figure in the Old Law, and the Sacrifice of the Altar is a repreſentation of it in the Evangelical Law. Then the Deacon lighting the Candle, which then becomes a figure of Chriſts Body riſen again, acknowledges the advantage we have received by his Reſurrection.

REceive then, O Holy Father, from us, on this happy night, the Evening-Sacrifice of this Incenſe, which thy Holy Church, by

its Miniſters, renders unto thee in the Solemn Oblation of this Wax Candle, made of the work of Bees. And now we acknowledge the praiſe-worthy Benefits of this Pillar, lighted from the ſparkling fire, to the honour of God.

Then the Deacon lights the Candle with one of the three Cierges on the Cane, to ſignifie that Jeſus Chriſts Reſurrection, as alſo his Incarnation and Paſſion, was the work of the whole Trinity (whoſe works are inſeparable) though the only Perſon of the Son became Incarnate, ſuffered Death, and roſe again communicating the glory of his Reſurrection and Graces neceſſary to obtain it without the leaſt diminution to himſelf, to thoſe who are regenerated and formed in his Church, as this Wax which is employed to the Service of God.

WHich (fire) though it be divided, yet loſeth it not any thing in the communication of its light, feeding it ſelf from the melted Wax, which the Bee hath produced, to make the ſubſtance of this precious touch.

Here the Lamps and Tapers are all lighted with the new fire, to repreſent the light and grace which Jeſus Chriſt hath poured forth upon his Faithful in his Reſurrection, carrying away the ſpoils of Hell, whereof the *Egyptian* ſpoils born away by the Children of *Iſrael*, at their going forth of *Egypt*, were a figure. And the Deacon magnifying the benefits of Gods bounty, beſeeches his Majeſty to beſtow them upon all Orders which compoſe the body of his Church.

O Night, truly bleſſed, wherein the *Egyptians* were pillaged, the *Hebrews* enricht with their ſpoils. The night wherein celeſtial and terreſtial, divine and humane things were conjoyned. We beſeech thee therefore, O Lord, that

that this Candle, consecrated to the honour of thy Name, may, without ceasing, dissipate the darkness of this night, and that its light, ascending as an acceptable perfume, may mix with the celestial lights. Let the morning-star receive its flames; that star, I say, which never sets, and who, being risen again, and returned from Hell, shined afresh upon mankind. We beseech thee therefore, O Lord, that, granting us peace in our days, thou wilt vouchsafe, amidst these Paschal-Feasts, to lead us as thy servants, to govern and protect us continually, with thy whole Clergy, and all thy Faithful, our Holy Father, the Pope, and our Bishop. Regard likewise our King, *N.* and, knowing the desires of his heart, grant, O God, by the ineffable grace of thy bounty and mercy, that he may enjoy a tranquillity of perpetual peace, and, together with his people, a heavenly victory: By the same our Lord Jesus Christ thy Son, who livest and reignest with thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The blessing of the Paschal Candle being ended, the Prophesies and Canticles are read out of the Old Testament; to instruct the *Catechumens* in Divine Mysteries, who there present themselves to receive Baptism. And these Lessons are read without any Title, to observe unto us, that the *Catechumens* are not as yet vers'd in Holy Writ.

The FIRST PROPHECY, *taken out of the* 1*st Chapter of* Geneſis.

In this Leſſon the *Catechumens* are taught, that all Creatures ſubſiſt by God alone, who would in creating them give a Being to a Good that might proceed from him, though he had no uſe of them, to compleat himſelf by them, his whole felicity being in himſelf, though theſe his Creatures had never been, or that they had remained in their imperfection; then the Church repreſents how God made Man the moſt noble and perfect of all viſible Creatures, in raiſing him above all that is upon the Earth, in making him according to his own Image, in giving him Reaſon and Underſtanding; and laſtly, making him capable of Eternal Felicity.

IN the beginning God created heaven and earth. And the earth was void and vacant, and darkneſs was upon the face of the depth. And the ſpirit of God moved over the waters. And God ſaid, Be light made. And light was made. And God ſaw the light, that it was good; and he divided the light from darkneſs. And there was evening and morning, that made one day. God alſo ſaid, Be a firmament made amidſt the waters: And let it divide between waters and waters. And God made a firmament, and divided the waters, that were under the firmament, from thoſe that were above the firmament. And it was done ſo. And God called the firmament, heaven: And there was evening and morning, that made the ſecond day. God alſo ſaid, Let the waters, that are under the heaven, be gathered toge-

together in one place: And let the dry land appear. And it was ſo done. And God called the dry land, earth; and the gathering of waters together, he called ſeas. And God ſaw that it was good. And ſaid, Let the earth ſhout forth green herbs, and ſuch as may ſeed; and fruit-trees, yielding fruit after his kind, ſuch as may have ſeed in it ſelf upon the earth. And it was done ſo. And the earth brought forth green herb, ſuch as ſeeds according to his kind; and tree that beareth fruit, having ſeed each one according to his kind. And God ſaw that it was good. And there was evening and morning, that made the third day. Again, God ſaid, Be there lights made in the firmament of heaven, to divide the day and night, and let them be for ſigns and ſeaſons, and days and years; to ſhine in the firmament of heaven, and to give light upon the earth. And it was done ſo. And God made two great lights; A greater light to govern the day, and a leſſer light to govern the night; and ſtars. And he ſet them in the firmament of heaven, to ſhine upon the earth, and to govern the day and the night, and to divide the light and the darkneſs. And God ſaw that it was good. And there was evening and morning, that made the fourth day. God alſo ſaid, Let the waters bring forth creeping creature, having life, and flying foul, over the earth, under the firmament of heaven. And God created huge whales, and all

living and moving creature, that the waters brought forth according to each ſort, and all foul, according to their kind. And God ſaw that it was good. And he bleſſed them, ſaying, Increaſe and multiply, and repleniſh the waters of the ſea: and let the birds be multiplied upon the earth. And there was evening and morning, that made the fifth day. God ſaid moreover, Let the earth bring forth living creature in his kind, cattel, and ſuch that creep, and beaſts of the earth, according to their kinds. And it was ſo done. And God made the beaſts of the earth, according to their kinds; and cattel, and all that creepeth on the earth, in his kind. And God ſaw that it was good: And he ſaid, Let us make man to our own image and likeneſs: let him have dominion over the fiſhes of the ſea, and the fouls of the air, and the beaſts, and the whole earth, and all creeping creature that moveth upon the earth. And God created man to his own image; to the image of God he created him: male and female he created them. And God bleſſed them, and ſaith, Increaſe and multiply, and repleniſh the earth, and ſubdue it; and rule over the fiſhes of the ſea, and fouls of the air, and all living creatures that move upon the earth. And God ſaid, Behold, I have given you all manner of herb that ſeedeth upon the earth, and all trees that have in themſelves ſeed of their own kind, to be your meat; and

to

to all beasts of the earth, and to every foul of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done. And God saw all things that he had made; and they were very good. And there was evening and morning, that made the sixth day. The heavens therefore and the earth were fully finished, and all the furniture of them. And the seventh day God ended his work, which he had made; and rested the seventh day from all the work that he had done.

The Church having told us, in the precedent Lesson, whence we derive our Extraction, to what a state of Glory God had raised the first Man, having placed him in the midst of the delights of Paradise, as in the shadow of Life; from whence, by an exact observance of God's Commandments, he was to have been translated to a far more happy condition: in this she tells us the cause of our fall, and the excess of God's love to us; that he sent his only Son to deliver us from eternal Damnation; whereunto we were enslaved, and to make us capable of Eternal Life. And thereupon by the voice of the Deacon she exhorts us to bend our knees, and render all due acknowledgments to the Divine Goodness.

Let us Pray.

Let us bend our knees.

The Church shewing us, that our sins are exceeding great and numerous, and that our state is very lamentable; yet she assures us, that the Remedy our Saviour brought us, is far more effectual and powerful, by the Sub-deacon's answering,

R. Lift up your selves.

The Faithful give God thanks by the Prieſt for his goodneſs, in Creating and Redeeming them; and conſidering, that the Mortal Venom of ſin ſeized upon *Eve* and *Adam* through their own Senſes; and thereby fell into that miſery, which was the Fountain of ours, beſeeches of his Majeſty the Grace to ſubject their Senſes to their Reaſon; ſo as they may reap the wholſome effect of their Redemption.

O God, who, by an admirable effect of thy power, haſt created man, and yet more powerfully haſt redeemed him, grant, we beſeech thee, ſtrength of our reaſon, we may overcome all allurements to ſin, and, at length, enjoy eternal happineſs: Through our Lord Jeſus Chriſt. *Amen.*

The SECOND PROPHECY, *out of the 5th, 6th, 7th, and 8th Chapters of* Geneſis.

In this ſecond Leſſon the Church teaches Catechumens, that as in the Deluge all men periſh'd, except thoſe that were in the Ark with *Noe:* So to avoid damnation, all Men muſt enter into the Ark, that is, into the Church of Chriſt, out of which there is no Salvation.

NOE, when he was five hundred years old, begat, *Sem, Cham,* and *Japhet.* And after that men began to be multiplied upon the earth, and procreation of daughters, the ſons of God, ſeeing the daughters of men, that they were fair, took to themſelves wives out of all which they had choſen. And God ſaid, My ſpirit ſhall not remain with man for ever, becauſe he is fleſh; and his days ſhall be an hundred and twenty years. And gyants were upon

upon the earth in thoſe days. For after the ſons of God did company with the daughters of men, and they brought forth children: theſe be the mighty of the old world, famous men. And God, ſeeing the malice of men was much upon the earth, and that all the cogitation of their hearts was bent to evil at all times, it repented him, that he had made man upon earth. And touched inwardly with ſorrow of heart, I will (ſaith he) clean take away man, whom I have created, from the face of the earth, from man, even to beaſts; from that which creepeth, even unto the fouls of the air: For it repenteth me, that I have made them. But *Noe* found grace before our Lord. Theſe are the generations of *Noe*. *Noe* was a a juſt and perfect man in his generations: He did walk with God. And he begat three ſons, *Sem*, *Cham*, and *Japhet*. And the earth was corrupted before God, and was repleniſhed with iniquity. And when God had perceived that the earth was corrupted, (for all fleſh had corrupted his way upon earth) he ſaid to *Noe*, The end of all fleſh is come before me: the earth is repleniſhed with iniquity from the face of them: and I will deſtroy them with the earth. Make thee an ark of timber-plank: cabinets ſhalt thou make in the earth, and ſhalt pitch it within and without with Bitume. And thus ſhalt thou make it. The length of the ark ſhall be three hundred cubits, fifty

cubits

cubits the breadth, and thirty cubits the heighth of it. Thou ſhalt make a window in the ark; and in a cubit finiſh the top of it: and the door of the ark ſhalt thou ſet at the ſide below; middle chambers, and third lofts ſhalt thou make in it. Behold, I will bring the waters of a great flood upon the earth, that I may deſtroy all fleſh, wherein there is breath of life under heaven. All things that are in the earth ſhall be conſumed. And I will eſtabliſh my covenant with thee, and thou ſhalt enter into the ark, thou and thy ſons, and thy wife, and the wives of thy ſons, with thee. And of all living creatures, of all fleſh, thou ſhalt bring pairs into the ark, that they may live with thee, of the male ſex and the female. Of fouls according to their kind, and of beaſts in their kind, and of all that creepeth on the earth, according to their kind: pairs of all ſorts ſhall enter in with thee, that they may live. Thou ſhalt take therefore with thee of all meats, that may be eaten, and thou ſhalt lay them up with thee; and they ſhall be meat for thee and them. *Noe* therefore did all things which God commanded him. And he was ſix hundred years old, when the waters of the flood overflowed the earth. Then all the fountains of the great depth were broken up, and the flood-gates of heaven were opened; and the rain fell upon the earth forty days and forty nights. In the very point of that day entred

Noe,

Noe, and *Sem*, *Cham*, and *Japhet*, his ſons, and his wife, and the three wives of his ſons, with them into the ark, they and every beaſt, according to their kind; and all cattel in their kind, and all that moveth upon the earth, according to their kind; and all foul, according to their kind. Moreover, the ark floted upon the waters. And the waters prevailed out of meaſure upon the earth: and all the high mountains under the whole heaven were covered. Fifteen cubits higher was the water above the mountains which it covered. And all the fleſh was conſumed, that moved upon the earth, of fowl, of cattel, of beaſts, and of all creepers, that creep upon the earth. But only *Noe* remained, and they that were with him in the ark. And the waters held on above the earth an hundred and fifty days. And God remembred *Noe*, and all the beaſts, and all the cattel, which were with him in the ark; and brought a wind upon the earth, and the waters decreaſed. And the fountains of the depth, and the flood-gates of heaven were ſhut up, and the rain from heaven was ſtaid. And the waters returned from the earth, going and coming: and they began to decreaſe after an hundred and fifty days. And after that forty days were paſſed, *Noe* opened the window of the ark, which he had made, let forth a crow; which went forth, and did not return, till the waters were dried upon the earth. He ſent forth alſo a dove

a dove after him, to ſee if the waters were ceaſed yet upon the face of the earth; which finding not where her foot might reſt, returned to him into the ark; for the waters were upon the whole earth, and ſtretched forth his hand, and caught her, and brought her into the ark. And having expected yet ſeven more days, again he let forth a dove out of the ark: but ſhe came to him at eventide, carrying a bough of an olive tree, that had green leaves in her mouth. *Noe* therefore underſtood, that the waters were ceaſed upon the earth. And he expected nevertheleſs other ſeven days; and he ſent forth a dove, which returned not any more to him. And God ſpake to *Noe*, ſaying, Go forth of the ark, thou and thy wife, thy ſons and the wives of thy ſons with thee. All cattel which are with thee of all fleſh, as well in fowls as in beaſts; and all creepers, that creep upon earth, bring out with thee, and go ye upon the earth, encreaſe and multiply upon it. *Noe* therefore went forth, and his ſons, his wife, and the wives of his ſons with him. Yea, and all cattel, beaſts, and creepers, that creep upon the earth, according to their kind, went forth out of the ark. And *Noe* built an altar to our Lord; and taking of all cattel, and fowls that were clean, offered holocauſts upon the altar. And our Lord ſmelled a ſweet ſavour.

The Prieſt begs of God, on the Peoples behalf, that admitting them into his Church, thereby ſecuring them from the Deluge, wherewith the World was overflowed by ſin, he would be

be pleaſed to reſtore them to that Innocency, wherein they were Created.

Let us Pray.

Let us kneel.
R. Lift up your ſelves.

O God, whoſe power is unchangeable, and light eternal, look favourably upon the myſtical and wonderful body of thy whole Church, and, by the effect of thy continual conduct, compleat tranquillity, the ſalvation of mankind, that all the world may experimentally ſee, that thou haſt raiſed what was fallen, and renewed what was decayed; and that all things are re-eſtabliſhed by him, from whom they had their beginning; our Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee, and the Holy Ghoſt, one God, world without end. *Amen.*

The THIRD PROPHECY, *taken out of the 22d Chapter of* Geneſis.

The Church inſtructs the *Catechumens*, that as Chriſt was tempted by the Devil after his Baptiſm; ſo they muſt prepare for, and fortifie themſelves againſt the Temptations of this Enemy of our Salvation; learning by his example to overcome them.

And as there is another ſort of Temptation, wherewith God ſometimes tries his Servants, the Church admoniſhes the *Catechumens*, to be ready, as Chriſt was, to give Teſtimony of their Faith and Obedience. And therefore *Abraham* is propoſed as an Example; whoſe Faith was more prevalent than his inclinations

of

of Nature, and cauſed him to Offer couragiouſly, in Sacrifice, his dear Son *Iſaac*; who had been given him beyond his expectation, and by whom alone he could hope for his innumerable Poſterity, which God had promiſed unto him. This was a ſtrange Tryal; nor could he have obeyed, with ſuch promptitude, a Command ſo irkſom, but by the ſtrength of Faith: which made him firmly believe, that God, having drawn his Son from a Man half dead through Age, he could alſo preſerve him from the Tomb and Slaughter.

IN thoſe days God tempted *Abraham*, and ſaid to him, *Abraham, Abraham.* But he anſwered, Here I am. He ſaid to him, Take thy only begotten Son, whom thou loveſt, *Iſaac*, and go into the land of viſion, and there thou ſhalt offer him for an holocauſt, upon one of the mountains, which I will ſhew thee. Therefore *Abraham*, riſing up in the night, ſadled his aſs, taking with him two young men, and *Iſaac* his ſon; and when he had cut wood for the holocauſt, he went his way to the place, which God had commanded him. And the third day, lifting up his eyes, he ſaw the place afar off. And he ſaid to his young men, Tarry you here with the aſs: I and the boy, going with ſpeed as far as yonder, after we have adored, will return to you. He took alſo the wood of the holocauſt, and laid it upon *Iſaac* his ſon; and himſelf carried in his hand fire and a ſword. And as they went together, *Iſaac* ſaid to his Father, My father: And he anſwered, What wilt thou, ſon? Behold, ſaith he, fire and wood: Where is the victim of the holocauſt? And *Abraham* ſaid, God will provide unto himſelf the victim

victim of the holocauſt, my ſon. They went therefore together, and they came to the place, which God had ſhewed him, wherein he builded an altar, and laid the wood in order upon it. And when he had bound *Iſaac*, his ſon, he laid him on the altar, upon the pile of wood: And ſtretched forth his hand, and caught the ſword for to ſacrifice his ſon. And behold, an angel of our Lord, from heaven, cried, ſaying, *Abraham, Abraham,* who anſwered, Here I am. And he ſaid to him, Stretch not forth thy hand upon the boy; neither do thou any thing to him: Now I have known, that thou feareſt God, and haſt not ſpared thy only begotten ſon, for my ſake. *Abraham* lifted up his eyes, and ſaw behind his back, a ram amongſt the briers, ſticking faſt by the horns; which he took, and offered an holocauſt, inſtead of his ſon. And he called the name of that place, Our Lord ſeeth: whereupon, even to this day, it is ſaid in the mountain, Our Lord will ſee. And the angel of our Lord called *Abraham* the ſecond time from heaven, ſaying, By my own ſelf have I ſworn, ſaith our Lord, becauſe thou haſt done this thing, and haſt not ſpared thy only begotten ſon for my ſake; I will bleſs thee, and I will multiply thy ſeed as the ſtars of heaven, and as the ſand that is by the ſea-ſhore: thy ſeed ſhall poſſeſs the gates of his enemies. And in this ſeed ſhall be bleſſed all the nations of the earth, becauſe thou haſt obeyed my voice.

voice. *Abraham* returned to his young men, and they went to *Berſabee* together, and he dwelt there.

The Church conſidering, that all, deſcended from *Abraham* according to the Fleſh, are not true *Iſraelites*, but only thoſe, who in Holy Scriptures are called his Seed; that is, thoſe who imitate his Faith, begs Gods Grace for all the *Gentils*, to imitate the Faith of this great Patriarch, ſo as to reap the effect of the Promiſes, made to him and his Poſterity.

Let us Pray.

Let us bow our knees.
R. Lift up your ſelves.

O God, the ſovereign Father of the Faithful, who by the grace of adoption, through the whole world, multiplieſt the children of thy promiſe, and by this Paſchal Sacrament, (*viz.* by the ſacrifice of thy Son, whereof the Paſchal Lamb and the ſacrifice of *Iſaac* was a figure) makeſt thy ſervant *Abraham* in his ſtead, the Father of all Nations, according to thy promiſe, grant, that thy people may worthily enter into the grace of their vocation. Through our Lord Jeſus Chriſt, *&c.*

The FOURTH PROPHECY, *out of the* 14*th Chapter of* Exodus.

The Church tells the excellency of Baptiſm, and its effects, by the wonderful things done for the *Iſraelites*: the Pillar of Fire, which ſhined before them in the Night, and the Cloud, which ſheltered them from the heat of the Sun in the Day, repre-

represented the Holy Ghost, and the graces which he poureth out upon us.

The passage through the Red Sea, under *Moses* his Conduct, was a figure of Baptism; which we receive by the Priest, in the Sacramental Water, sanctified by Christ's Blood. *Pharao* represented the Devil, and the *Egyptians*, our sins. The sudden return of the Waters, drowning the *Egyptians*, signifie, that our sins are ingulfed in the Waters of Baptism; and that coming out of the Font, we ought to look upon them, as the Children of *Israel* (after they had passed the Red Sea) did upon the *Egyptians*, dead on all sides upon the Sands, and as they sate upon their Chariots, sunk to the Ground.

IN those days, when the morning-watch was come, behold, our Lord, looking upon the *Egyptians* camp, through the pillar of the fire and the cloud, slew their army, and overthrew the wheels of their chariots; and they were born in the depth. The *Egyptians* therefore said, Let us fly from *Israel*, for the Lord fighteth for them, against us. And our Lord said to *Moses*, Stretch forth thy hand upon the sea, that the waters may return to the *Egyptians*, upon their chariots and horsemen. And when *Moses* had stretched forth his hand against the sea, it returned, in the first break of day, to the former place, and the *Egyptians* flying away, the waters came upon them, and our Lord enwrapt them in the midst of the waves. And the waters returned and overwhelmed the chariots and the horsemen of all *Pharo's* army, who following were entred into the sea: neither did there so much as one of them remain. But the children of *Israel* marched through the midst of the dry sea: and the waters were

unto them as inſtead of a wall, on the right hand and on the left. And our Lord delivered *Iſrael* in that day out of the hand of the *Egyptians*. And they ſaw the *Egyptians* dead upon the ſea-ſhore; and the mighty hand, that our Lord had exerciſed againſt them. And the people feared our Lord, and they believed our Lord, and *Moſes* his ſervant. Then ſang *Moſes*, and the children of *Iſrael*, this ſong to our Lord, and ſaid,

The TRACT, *taken out of the Eighteenth Chapter of* Exodus.

The Church repreſenting to the *Catechumens*, the Obligation they have (being by Baptiſm freed from the Tyranny of the Devil, and Slavery of Sin) to ſing Canticles of Praiſe and Thankſgiving to our Lord, with much more joy than the *Iſraelites* did, when they were led out of the *Egyptian* Servitude, and from the Perſecution of their Enemies.

LEt us ſing unto the Lord, for he triumphed gloriouſly: The horſe and his rider hath he caſt into the ſea. He is made a helper and protector to me for ſalvation.

℣. He is my God, and I will honour him: my fathers God, and I will exalt him.

℣. The Lord is a deſtroyer of war: the Lord is his Name.

Let us Pray.

The Church, conſidering that the People of *Iſrael*'s delivery from the *Egyptians* Bondage; and the promiſes which God made them,

them, was a figure of those Graces, which they shall receive, who imitating the Faith of *Abraham*, shall become his Children, or true *Israelites*, by the Regeneration of Baptism, beseeches God that all People may be Regenerated, and have the grace of Faith, that so they may receive the effects of his Promises.

Let us bow our knees.
R. Lift up your selves.

O God, who makest us see, even in our days, the miracles wrought by thee in past ages; that what thou didst in the delivery of one people from the power of *Egypt*, thou wroughtest for the salvation of the *Gentiles*, through the water of regeneration; grant, that all the nations of this world may become true children of *Abraham*, and enter into the dignity of being children of *Israel*. Through our Lord Jesus Christ, &c.

The FIFTH PROPHECY, *taken out of the 54th and 55th Chapter of* Isay.

Wherein the Church presents to us the Promise God made to the *Gentiles*, through his gracious Mercy, of the Health-giving Waters of his Word, and grace of obtaining for them the heavenly Inheritance, and eternal Felicity. And first, it tells us, that if the Eternal Word did not pour forth these Divine Waters into our Souls, they would not be able to produce the least Fruit of Justice, but would be altogether barren. Secondly, it teaches us, that the Word, which issues from Gods mouth, when it dilates it self in humane hearts, makes no unprofitable return to him, that sent it: but that it breeds, and fructifies abundantly in their hearts that receive it.

THis is the inheritance of the servants of our Lord, and their justice with me, saith

our Lord. All ye that thirſt, come to the waters; and you that have no ſilver, make haſt; buy and eat; come, buy without ſilver, and without any exchange, wine and milk. Why beſtow your ſilver, not for bread; and your labour, not for ſatiety? Hearing, hear ye me, and eat that which is good, and your ſoul ſhall be delighted in fatneſs. Incline your ear, and come to me; hear, and your ſoul ſhall live: and I will make an everlaſting covenant with you, the faithful mercies of *David*. Behold, I have given him for a witneſs unto the people; for a prince and maſter to the *Gentiles*. Behold, thou ſhalt call the nation, which thou knoweſt not, and the nations, that knew not thee, ſhall return to thee, becauſe of the Lord thy God, and the holy one of *Iſrael*, becauſe he hath glorified thee. Seek ye the Lord, whiles he may be found: invocate him, whiles he is near. Let the impious forſake his way, and the unjuſt man his cogitations, and return to our Lord, and he will have mercy on him. And to our God, becauſe he is bountiful to forgive; for my cogitations are not your cogitations, nor your ways my ways, ſaith our Lord. For as the heavens are exalted above the earth, ſo are my ways exalted above your ways, and my cogitations above your cogitations. And as the ſhower cometh down, and the ſnow from heaven, and returneth no more thither, but inebriateth the earth, and watereth it, and maketh

it

it to ſpring, and giveth ſeed to the ſower, and bread to him that eateth: ſo ſhall my word be, which ſhall proceed from my mouth. It ſhall not return to me void; but it ſhall do what things ſoever I would, and ſhall proſper in theſe things, for which I ſent it, ſaith our Lord God.

Let us Pray.

Let us bow our knees.
R. Lift up your ſelves.

The Church begs of God an abſolute Converſion of all the Nations of the Earth.

ALmighty and Eternal God, multiply, for the honour of thy Name, that which thou haſt promiſed to the faith of our fore-fathers, and encreaſe by an holy adoption, thy Church with new children, to receive the effects of thy promiſes: that ſo they may ſee, that almoſt accompliſhed, which the Saints formerly doubted not but would come to paſs: Through our Lord Jeſus Chriſt. *Amen.*

The SIXTH PROPHECY, *taken out of the 3d Chapter of* Baruch.

In this Leſſon the Church repreſents to us the excellency of Chriſtian Religion: which teaches us, that Men, of themſelves, are not able to make their Lives happy; that all thoſe, who pretended themſelves Authors of their own Happineſs, and believed they were only indebted to themſelves for it; who only have

ſought it for their own Vertue, and in the fleeting Pleaſures and Wealth of this Life; who are perſuaded, that already they poſſeſs the Sovereign Good, and that, in fine, to obtain it, they ſought not God, nor placed their hopes in his infinite Goodneſs and Bounty; but that they are loſt in thoſe vain and proud thoughts. 'Tis from God alone, that hath made them, and can make them bleſſed; that can divert the evils of this Life, or ſweeten them, or give courage to ſupport them, or abſolutely free thoſe, that bow under the burthen: And who can at laſt elevate Man to the true fruition of this Bliſs; where no evil is to be feared, and where the ſovereign goodneſs is not to be loſt. And unto this end God hath given Law unto Men; wherein propoſing and promiſing a recompence unto Pious Souls, he teaches us not to ſpend this temporal and uncertain Life in its Vanities and Pleaſures; but to ſuffer all ſorts of Afflictions and Torments, rather than to violate his Commandments, out of a ſtrong confidence of the fidelity of his Promiſes, and in hopes, after death, to enjoy Eternal Happineſs. And to enable us to obſerve the Law, it was his Will, that his Son ſhould come into this World. This Divine Saviour, covering the Grandeur of his Divinity under the Weakneſs of our Nature, hath taught us, by the example of his Paſſion, what Miſeries we ought to ſuffer in this World; and by his Reſurrection what Bleſſings to hope for in the next; giving us at the ſame time the grace to do and obtain that which he hath ſhewed us, if by our ſins we render not our ſelves unworthy.

HEar, *Iſrael*, the commandments of life: hearken with your ears, that you may know prudence. What is the matter, *Iſrael*, that thou art in the land of the enemies? Thou art waxed old in ſtrange land; thou art defiled with the dead; thou art reputed with them, that go into hell. Thou haſt forſaken the fountain of wiſdom. For if thou hadſt walked in the way of God, thou hadſt verily dwelt in peace everlaſting. Learn where wiſdom is, where underſtanding is, that thou mayeſt know withal, where is the long continuance of life and

and living; where the light of the eyes and peace is, who hath found the place thereof? and who hath entred into the treasures thereof? where are the princes of the *Gentiles*, and they that rule over the beasts, that are upon the earth, that play with the birds of heaven; that treasure up silver and gold, wherein men have confidence, and there is no end of their getting? which fashion silver, and are careful; neither is there invention of their works. They are destroyed, and are gone down to hell, and others are risen up in their place. Young men saw the light, and dwelt upon the earth, but the way of discipline they knew not, neither understood they the paths thereof; neither have their children received it. It is made far from their face. It hath not been heard in the land of *Canaan*; neither hath it been seen in *Theman*. The children of *Agar* also, that seek out the prudence that is of the earth; merchants of Myrrh, and of *Theman*, and fablers, and searchers of prudence and understanding. But the way of wisdom they have not known; neither have they remembred the paths thereof. O *Israel*, how great is the house of God, and how great is the place of his possession! It is great, and hath no end; high and unmeasurable. There were the gyants, those renowned that were from the beginning of big stature, expert in war. These did not our Lord chuse, neither found they the way of discipline, therefore did they

periſh. And becauſe they had not wiſdom, they periſhed through their folly. Who hath aſcended into heaven, and taken her, and brought her down from the clouds? Who hath paſſed over the ſea, and found her, and brought her above choſen gold? There is none that can know her ways, nor that can ſearch out her paths; but he that knoweth all things, knoweth her, and hath found her out by his prudence; he that prepareth the earth in time everlaſting, and repleniſhed it with cattel, and four-footed beaſts: he that ſendeth forth light, and it goeth, and hath called it, and it obeyeth him with trembling. And the ſtars have given light in their watches, and rejoyced: they were called, and they ſaid, Here we are: and they have ſhined to him with chearfulneſs, that made them. This is our God, and there ſhall none other be eſteemed againſt him. He found out all the way of diſcipline, and delivered it to *Jacob* his ſervant, and to *Iſrael* his beloved. After theſe things he was ſeen upon the earth, and was converſant with men.

The Church, telling us, that God not being contented to have taught Men by his Prophets, but further, he ſent his only Son to inſtruct them, by his Word and Example: and to give them a new life by the Sacrament of Baptiſm, beſeeches his Majeſty to make them worthy, always to maintain the Grace they have received.

Let us Pray.
Let us bend our knees.
R. Liſt up your ſelves.

O God,

O God, who doſt always multiply thy Church in the call of the *Gentiles*, vouchſafe graciouſly thy continual protection, to all thoſe who ſhall be cleanſed with the waters of baptiſm: Through our Lord Jeſus Chriſt, &c.

The SEVENTH PROPHECY, *out of the 37th Chapter of* Ezechiel.

The Prophet *Ezekiel* repreſents to us the new Life which the *Iſraelites*, that is, thoſe who ſhall believe in the *Meſſias*, are to receive by a Spiritual Regeneration, expecting a glorious Reſurrection of the Dead.

IN thoſe days the hand of the Lord was made upon me, and brought me forth in the ſpirit of our Lord, and left me in the mids of a field, that was full of bones. And he led me about through them on every ſide, and there were very many upon the face of the field, and exceeding dry. And he ſaid to me, Son of man, thinkeſt thou theſe bones ſhall live? And I ſaid, Lord God, thou knoweſt. And he ſaid to me, Propheſie of theſe bones; and thou ſhalt ſay to them, Dry bones, hear ye the word of our Lord. Thus ſaith our Lord God to theſe bones, Behold, I will put ſpirit into you, and you ſhall live. And I will give ſinews unto you, and will make fleſh to grow up over you, and will ſtretch a skin on you: And I will give you ſpirit, and you ſhall live: And you ſhall know, that

that I am the Lord. And I propheſied as he had commanded me. And there was made a ſound when I propheſied; and behold a commotion, and bones came to bones, every one to his juncture. And I ſaw, and behold, upon them ſinews, and fleſh was grown up, and a skin was ſtretched out in them above; and they had no ſpirit. And he ſaid to me, Propheſie, ſon of man, and thou ſhalt ſay to the ſpirit, Thus ſaith our Lord God, Come, ſpirit, from the four winds, and blow upon theſe ſlain, and let them be revived. And I propheſied as he had commanded me; and the ſpirit entred into them; and they lived, and they ſtood upon their feet, an army paſſing great. And he ſaid to me, Son of man, all theſe bones are the houſe of *Iſrael*. They ſay our bones are withered, our hope is periſhed, and we are cut off. Therefore propheſie, and thou ſhalt ſay to them, Thus ſaith our Lord God, Behold, I will open your graves, and bring you out of your Sepulchers, O my people; and will bring you into the land of *Iſrael*. And you ſhall know, that I am the Lord, when I ſhall have opened your Sepulchers, and ſhall have brought you out of your graves, O my people: And ſhall have given my ſpirit in you; and you ſhall live: And I ſhall make you reſt upon your ground, ſaith our Lord God.

Let

Let us pray.

The Church, preſenting unto us, how Jeſus Chriſt, figured by the Paſchal Lamb in the Old Teſtament, hath taught us, by his Life and Paſſion, what we are to do during this preſent Life: and by his Reſurrection, what Bleſſings we are to hope for in the next, begs of God to make us worthy of the benefits he beſtows upon us in this Life, and of the Bleſſings we hope for in the next.

Let us bow our knees.
R. Liſt up your ſelves.

O God, who by Holy Scriptures, Old and New, inſtructeſt us to celebrate the Paſchal Myſteries, grant us to know the grandeur of thy mercy, that, receiving the gifts in this life, we may be raiſed to a firm hope of thy future bleſſings: Through our Lord Jeſus Chriſt. *Amen.*

The EIGHTH PROPHECY, *taken out of the 4th. Chapter of* Iſay.

Which, in one part, foretells the Ruin of *Jeruſalem*, and the extream deſolation, which was to befal the *Jews:* and in the other, he deſcribes the eſtabliſhment of our Saviours Reign, and the abundant graces he would pour forth on thoſe, who ſhould believe in him.

AND ſeven women ſhall take hold of one man in that day, ſaying, we will eat our own bread, and be covered with our garments; onely let thy Name be called upon us;

us; take away our reproach. In that day the bud of our Lord ſhall be in magnificence and glory, and the fruit of the Earth high; and exultation to them that ſhall be ſaved of *Iſrael*. And it ſhall be, every one that ſhall be left in *Sion*, and ſhall remain in *Jeruſalem*, ſhall be called Holy: every one that is written in life in *Jeruſalem*. If our Lord ſhall cleanſe the filth of the Daughters of *Sion*, and ſhall waſh the bloud of *Jeruſalem* out of the midſt thereof in the ſpirit of judgment, and the ſpirit of heat: And our Lord ſhall create upon every place of mount *Sion*, and where he is invocated, a cloud by the day, and ſmoak, and the brightneſs of flaming fire by night: for upon all glory, protection. And there ſhall be a Tabernacle for a place of ſhadow in the day, from the heat, and for ſecurity, and covert from the whirlwind, and from rain.

The TRACT, *out of the 5th. Chapter of* Iſay.

The Prophet *Iſay* ſhews us, that the Son of God, our Lord Jeſus Chriſt, is the Head of his Church: which he compares to a Vine; wherein God hath eſtabliſhed the *Jews* to cultivate it: who not diſcharging their Duty, are driven thence, and God put in their ſtead faithful Servants, who make the true Houſe of *Iſrael*. The Fence, wherewith the Prophet ſays, God encompaſſed his Vineyard, that is, his Church, ſignifies the grace, wherewith he repleniſheth, protects, and guards it. The Tower is a ſign, that he fortifies and defends it from the force of the Devils, and their Miniſters: who continually endeavour to overcome and deſtroy it. The Preſs there prepared repreſents Chriſts Croſs; whence the Fruit of our Salvation flows, as the moſt precious ſpiritual Muſt.

My

MY well-beloved hath a Vineyard in a very fruitful Hill.

V. And he fenced it, and planted it with the choiceſt Vine, and built a Tower in the midſt of it.

V. And made a Wine-preſs in it: for the Vineyard of the Lord of Hoſts is the Houſe of *Iſrael.*

The Church beſeeches God, that the *Catechumens*, withdrawing themſelves from Sin, and coming into his Fold, as a Branch tranſplanted from *Egypt*, cleared from Thorns and Thiſtles, may produce, by his grace, the Fruits he requires of them.

Let us pray.

Let us bend our knees.

R. Lift up your ſelves.

O God, who by the mouth of thy Holy Prophets haſt declared, that for the benefit of all the Children of thy Church, thou ſoweſt good Seed through the whole extent of thy Empire, and improveſt thy choſen Plants; grant of thy bounty, that having rooted up all the Briars and Thiſtles from among thy People, whom thou art pleaſed ſhall be called Vines, they may bring forth good Fruit in abundance, through our Jeſus Chriſt.

The

The NINTH PROPHECY, *taken out of the 12th. Chapter of* Exodus.

In this Leſſon the Church propoſes unto us the Ceremony of the *Jewiſh* Paſſover explicated before (*pag.* 197.) to inſtruct us, that Jeſus Chriſt, having fulfilled the Solemnity of the old Paſch, celebrated in memory of the delivery of the People of *Iſrael* from the *Egyptian* Bondage, came to this new Paſch, which he is pleaſed, that his Church ſhould ſolemnize, in memory of the Redemption he brought to the World, giving his Body and Bloud in lieu of the Fleſh and Bloud of the Paſchal Lamb. And for the better obſervance of the greatneſs of this Benefit, and to preſerve the memory of it, God hath commanded, that whereas before we reckoned the years from the Creation of the World, from henceforth we ſhould compute them from this deliverance, to make us underſtand thereby, that the delivery of Man from the Tyranny of the Devil, and Slavery of Sin (which the bringing of the Children of *Iſrael* out of the *Egyptian* Bondage was a figure of) is not leſs conſiderable, yea, is more advantageous to us than our Creation.

IN thoſe days our Lord ſaid unto *Moſes* and *Aaron* in the Land of *Egypt*, this month ſhall be to you the beginning of months; it ſhall be the firſt in the months of the year. Speak ye to the whole aſſembly of the Children of *Iſrael*, and ſay to them; the tenth day of this month let every man take a Lamb by their Families and Houſes. But if the number be leſs than may ſuffice to eat the Lamb, he ſhall take unto him his Neighbour that joyneth to his Houſe, according to the number of ſouls which may ſuffice to the eating of the Lamb. And it ſhall be a Lamb without ſpot, a Male, of a year old: according alſo to which rite you

you ſhall take a Kid. And you ſhall keep him till the fourteenth day of this month; and the whole multitude of the Children of *Iſrael* ſhall Sacrifice him at even. And they ſhall take of the bloud thereof, and put upon both the Poſts of the Houſes wherein they ſhall eat him. And they ſhall eat the fleſh that night roſted at the fire, and unleavened bread with wild lettice. You ſhall not eat thereof any thing raw, nor boyled in water; but only roaſted at the fire: the head with the feet, and entrails thereof, you ſhall devour; and you ſhall not break one bone of him. Neither ſhall there remain any thing of him until morning. If there be any thing left, you ſhall burn it with fire. And thus you ſhall eat him. You ſhall gird your reins; and you ſhall have ſhooes on your feet, holding ſtaves in your hands; and you ſhall eat ſpeedily. For it is the Phaſe (that is, the paſſage) of our Lord.

The Church begs of God the grace for us, to reap the benefit of our Redemption, and to concur with it in ſuch ſort, that we may acknowledge it to crown all the other works of his Bounty, either in creating, or adding conveniences to our better Being, or advantages for our conſervation.

Let us Pray.

Let us bow our knees.

R. Lift up your ſelves.

ALmighty and Everlaſting God, who are wonderful in the diſpenſation of all thy Works,

Works, grant, that those whom thou hast Redeemed, may be sensible, that the Creation of the World in the beginning of time, was not a greater marvel, than that which happened of later days in the immolation of Jesus Christ, our true Pasch: who being God, liveth and reigneth for ever. Amen.

The TENTH PROPHECY, *taken out of the 3d. Chapter of* Jonas.

The Church, by the example of the *Ninivites*, instructs the *Catechumens* to fear God so soon as they have the happiness to know him: and to reverence him, as soon as they begin to contemplate him through Faith: and that it avails them not to have known him, if they continue the same affections they had before they knew him: That the *Catechumens*, and those who are baptized, have the same Hopes, the same Recompences, the same fear of Judgment, and the same necessity of Repentance. For though it be certain, that those, who present themselves to be Baptized, shall receive all the benefits of Gods Mercy, that is, an entire Absolution of all their sins: they must nevertheless take care to dispose, and make themselves worthy, by a sincere Repentance. Baptism is the accomplishment and seal of Faith: and this Faith takes its beginning from that of Penance.

AND the word of the Lord was made to *Jonas* the Prophet the second time, saying, Arise, and go to *Ninive*, that I shall speak to thee. And *Jonas* arose, and went into *Ninive*, according to the word of our Lord: And *Ninive* was a great City of three days journey. And *Jonas* began to enter into the City one days journey; and he cryed, and said, as yet fourty days, and *Ninive* shall be subverted.

And

And the men of *Ninive* believed in God, and they proclaimed a Faſt, and were clothed with ſackcloth from the greater to the leſſer. And the word came to the King of *Ninive*, and he roſe up out of his Throne, and caſt away his garment from him, and was clothed with ſackcloth, and ſate in aſhes. And he cried, and ſaid in *Ninive*, from the mouth of the King, and of his Princes, ſaying, Men, and Beaſts, and Oxen, and Cattel, let them not taſt any thing, nor feed, and let them not drink water. And let Men and Beaſts be covered with ſackclothes, and cry to our Lord in ſtrength; and let every man convert from his evil way, and from the iniquity that is in their hands. Who knoweth, if God will convert, and forgive, and will return from the fury of his wrath; and we ſhall not periſh. And God ſaw their works, that they were converted from their evil way; and our Lord had mercy on his people.

The Church beſeeches God to give his grace to all her Members, to have the ſame Faith and Piety, as they have all the ſame Hope, and the ſame Recompence, in proportion to their Merits.

Let us Pray.

Let us kneel.

R. Lift up your ſelves.

O God, who haſt united ſeveral Nations in confeſſion of thy Name; give us both

the will and power to do what thou commandeſt; that thy People, who are called to partake of thy Eternity, may have the ſame faith of Spirit and Piety in their actions: Through our Lord Jeſus Chriſt. Amen.

The ELEVENTH PROPHECY, *taken out of the* 13*th. Chapter of* Deuteronomy.

The Church exhorts the People to keep the Law of God; ſo to avoid the evils threatned to thoſe that break it.

IN thoſe days *Moſes* wrote the Canticle, and taught it the Children of *Iſrael*. And our Lord commanded *Joſue*, the ſon of *Nun*, and ſaid, take courage, and be ſtrong; for thou ſhalt bring the Children of *Iſrael* into the land which I have promiſed: and I will be with thee. Therefore after that *Moſes* wrote the words of this law in a volume, and finiſhed it, he commanded the *Levites* that carried the ark of the covenant of our Lord, ſaying, take this book, and put it in the ſide of the ark of the covenant of our Lord your God; that it may be for a teſtimony againſt thee. For I know thy contention, and thy moſt ſtiff neck. Whiles I yet live, and go in with you, you have done always contentiouſly againſt our Lord: how much more, when I ſhall be dead. Gather to me all your ancients by your tribes, and your doctors; and I will ſpeak theſe words in their

their hearing, and will invocate against them heaven and earth. For I know, that after my death you will do wickedly, and will decline quickly from the way which I have commanded you; and evils shall come upon you in the latter times, when you shall do evil in the sight of our Lord, to provoke him by the works of your hands. *Moses* therefore spake in the hearing of the whole assembly of *Israel* the words of this song, and finished even to the end.

The TRACT, *taken out of the 32th. Chapter of* Deuteronomy.

Wherein the Church represents the benefits which we reap from the terror of the Menaces of Gods Law; not only to this end, that audacity to sin may be prevented, and Innocency assured even among the wicked; but also that the wicked, terrified with the pains, wherewith God in his justice corrects sin (so that the aversion which they have from Chastisement, preventing them from sinning) may be a kind of inward motion incited to invoke Gods bounty; who changes their spirit, and by an admirable effect of his Grace, heal the corruption and malice of their Will, and induces them both to fear and love him.

HEar, you heavens, what things I speak: the earth hear the words of my mouth.

℣. My doctrine grow together as rain: my speech flow as the dew.

℣. As it were a shower upon the grass: because I will invocate the Name of our Lord.

℣. Give magnificence to our God: the works of God be perfect, and all his ways judgments.

℣. God is faithful, and without iniquity; juſt and right.

The Church begs of God, that the terror of the menaces in the Law may prevent the People from ſin, and make them fear and love his Majeſty; whereby they may obtain Eternal Salvation.

Let us Pray.

Let us kneel.
℟. Lift up your ſelves.

O God, who raiſeſt the humble, and giveſt courage to the juſt, who wouldeſt by thy ſervant *Moſes* teach this people, by ſinging thy holy Canticle, that the repetition of thy Law might be our inſtruction, make thy power appear, to all nations juſtified by thee; and, allaying their terrour by an holy joy, grant, that all their ſins being effaced, through thy mercy, the terrour of thoſe pains, menaced by thee, may turn to their good and ſalvation: Through our Lord Jeſus Chriſt.

The TWELFTH PROPHECY, *taken out of the 3d Chapter of* Daniel.

The Church repreſents to the *Catechumens*, and to the Faithful, that by the example of the three young *Hebrews*, they ought to give proof of their Faith and courage, in being ready to ſuffer Martyrdom for the Glory and Honour of God, and inceſſantly praiſe him in the midſt of moſt violent Perſecutions.

In

IN thoſe days *Nabuchodonoſor*, the king, made a ſtatue of gold, in height of ſixty cubits, in breadth of ſix cubits; and he ſet it in the field of *Dura* of the province of *Babylon*. Therefore *Nabuchodonoſor*, the king, ſent to call together the nobles, the magiſtrates and judges, dukes and tyrants, and rulers, and all the princes of the countreys, that they ſhould come together to the dedication of the ſtatue, which *Nabuchodonoſor*, the king, had erected. Then were the nobles gathered together, the magiſtrates and judges, the dukes and tyrants, and the great men that were placed in the regiments, and all the princes of the countrey, to come together to the dedication of the ſtatue, which *Nabuchodonoſor*, the king, had ſet up. And the crier cried mightily, to you people, and tribes, and tongues, it is ſaid in the hour, that you ſhall hear the ſound of the trumpet, and pipe and harp, of the dulcimer, pſaltery and and ſymphony, and all kind of muſical inſtruments; falling, adore ye the golden ſtatue, which *Nabuchodonoſor*, the king, hath ſet up. But if any man ſhall not adore, proſtrate, he ſhall the ſelf-ſame hour be caſt into a furnace of burning fire. After this therefore forthwith, as all the people heard the ſound of the trumpet, the pipe and harp, of the dulcimer and pſaltery, of the ſymphony, and of all kind of muſical inſtruments, all the people, tribes, and tongues,

falling, adored the golden ſtatue, which *Nabuchodonoſor* had ſet up. And forthwith, in the very ſame time, men of *Chaldee* coming, accuſed the *Jews*, and ſaid to *Nabuchodonoſor*, the king, King, live for ever. Thou, O king, haſt made a decree, that every man, which ſhall hear the ſound of the trumpet, pipe and harp, of the dulcimer and pſaltery, of the ſymphony, and of all kind of muſical inſtruments, proſtrate himſelf, and adore the golden ſtatue. And if any man do not proſtrate on the ground and adore, that he be caſt into a furnace of burning fire. There are therefore men of *Jewry*, whom thou didſt appoint over the works of the province of *Babylon*, *Sidrach*, *Miſach*, and *Abdenago*: theſe men, O King, have condemned thy decree; thy God's they worſhip not, and the golden ſtatue, which thou haſt erected, they adore not. Then *Nabuchodonoſor*, in fury and in wrath commanded, that *Sidrach*, *Miſach*, and *Abdenago*, ſhould be brought, who immediately were brought before the king. And *Nabuchodonoſor*, the king, pronouncing, ſaid unto them, Indeed *Sidrach*, *Miſach*, and *Abdenago*, do not you worſhip my gods? and the golden ſtatue, that I have ſet up, do not you adore? Now therefore, if you be ready, in what hour ſoever you ſhall hear the ſound of the trumpet, the pipe, the harp, of the dulcimer, and pſaltery, and ſymphony, and of all kind of muſical inſtruments, proſtrate your ſelves, and adore

adore the ſtatue which I have made. But if you adore not, the ſelf-ſame hour ye ſhall be caſt into the furnace of burning fire: and what God is there, that ſhall deliver you out of my hand? *Sidrach, Miſach,* and *Abdenago,* anſwering, ſaid to king *Nabuchodonoſor,* We muſt not anſwer thee concerning this thing. For, behold, our God, whom we worſhip, can ſave us from the furnace of burning fire, and out of thy hands, O King, deliver us. But if he will not, be it known to thee, O king, that we worſhip not thy gods; and the golden ſtatue, which thou haſt erected, we adore not. Then was *Nabuchodonoſor* repleniſhed with fury, and the look of his face was altered upon *Sidrach, Miſach,* and *Abdenago*; and he commanded, that the furnace ſhould be heated ſeven times more than it had been accuſtomed to be heated. And commanded the ſtrongeſt men of his hoſts, to bind the feet of *Sidrach, Miſach,* and *Abdenago,* and to caſt them into the furnace of burning fire. And forthwith thoſe men, being bound with their breeches, and head-attire, and ſhooes, and garments, were caſt into the furnace of burning fire. For the commandment of the king did urge; and the furnace was heated exceedingly. Moreover, the flame of the fire ſlew thoſe men that had caſt in *Sidrach, Miſach,* and *Abdenago.* But theſe three men, *Sidrach, Miſach,* and *Abdenago,* fell in the mids of the furnace of burning fire, bound together. And

they walked in the mids of the flame, praising God, and blessing our Lord.

Flectamus genua is not said here, to mind us, that these three young *Hebrews* would not kneel before the Statue of *Nabuchodonosor*, as Christians ought not to adore the vanities of this World.

Let us Pray.

The Faithful, in the name of the rest, beseech God to make them constant and stable in Faith, as the three *Hebrews*, in the midst of Persecutions and Traverses of this Life, and that he will give them the grace to remain humble, as not depending on their own Justice, or Merits, but hoping only in his Mercy.

ALmighty and Everlasting God, the onely hope of the world, who, by the mouths of thy Prophets, hast manifested the mysteries of these times, increase, through thy goodness, the fervour of the Vows and Prayers of thy people, that they may obtain that perfection in Faith and Piety which they beg, since none can advance in vertue, but by thy holy inspirations: Through our Lord Jesus Christ. *Amen.*

Then the Priest goes to the Font; and the following Tract is sung, taken out of the one and fortieth Psalm: to inform the *Catechumens*, how fervently they ought to desire Baptism.

AS the heart panteth after the water-brooks: so panteth my soul after thee, O God.

V. My soul thirsteth for God, for the living God: when shall I come and appear before God.

V. My

V. My tears have been my meat, day and night: while continually they ſay unto me, Where is thy God?

Before the bleſſing of the Font, the Prieſt ſays this Prayer.

Our Lord be with you.
R. And with thy ſpirit.

Let us Pray.

The Prieſt prays for the *Catechumens*, that God would pleaſe to give them the Faith neceſſary for their Sanctification, in this Sacrament of Baptiſm.

ALmighty and Everlaſting God, look graciouſly upon the devotion of thy people, now to be regenerate, who, as the Hart, thirſt after the waters of thy fountain; and grant, that the faith, which they thirſt, may ſanctifie their Soul and Body, by the Sacrament of Baptiſm: Through our Lord Jeſus Chriſt. *Amen.*

The Church, bleſſing the Fonts upon Eaſter-Eve, does inſtruct us, that Baptiſm is a figure of the death of Jeſus Chriſt; and that he, Spiritually, does that in our ſouls, which was truly done in his Body upon Mount *Calvary*. For as Jeſus Chriſt by dying, hath deſtroyed the fleſh, which was in appearance ſinful; as he blotted out ſin, which was not in him, but becauſe he was pleas'd to charge himſelf with it, to ſatisfie Divine Juſtice: ſo Baptiſm deſtroys the Old Man (who is truly the ſinner) to inveſt us with the New, and to deſtroy ſin (which is truly ours) to give us his Grace.

The Water, wherein we are plunged, repreſents our Saviours Burial; advertiſing us, that all our ſins are there buried: and when we come forth of it, it is a figure of his Reſurrection; which was for the glory of his Father: and ſignified, that by his

his Example, we ought to live a new Life, full of Sanctity: and that after this life of Grace, we ſhall enjoy one of Glory, if we are truly united to Jeſus Chriſt.

It is to be obſerved, that though theſe Ceremonies are not abſolutely neceſſary, yet they are not to be altered, but upon extream neceſſity: In that they are very ancient, and comprehend great Myſteries; the knowledge whereof brings us to ſee the admirable changes wrought in a Soul by Baptiſm.

The Prieſt implores Gods aſſiſtance to bleſs the Font.

Our Lord be with you.
R. And with thy ſpirit.

Let us Pray.

ALmighty and Everlaſting God, bleſs theſe great Myſteries and Sacraments of thine infinite bounty; and to regenerate this new people, which this water of Baptiſm brings thee, pour forth upon them the Spirit of Adoption, ſo that what is to be done by the miniſtry of our weakneſs, may be accompliſhed by the effect of thy power. Through our Lord Jeſus Chriſt. *Amen.*

The Prieſt, raiſing his voice to a higher Tone, proteſts himſelf unworthy to adminiſter ſo great a Sacrament; and declares, that all the efficacy of the Waters of Baptiſm come from the Holy Ghoſt; who pours forth upon thoſe that are Baptized the graces they are capable of, through the Merits of Jeſus Chriſt.

For ever and ever. *Amen.*

Our Lord be with you.
R. And with thy ſpirit.
Raiſe up your hearts.
R. We have them to our Lord.

Let

Let us give thanks to our Lord God.
R. It is meet and juſt.

IT is truly meet and juſt, right and wholſom, that we always, and in all places, give thee thanks, O Lord, Holy Father, Almighty and Everlaſting God: who, by thy inviſible power, doſt wonderfully bring to paſs the effect of thy Sacraments; and though we are unworthy to adminiſter ſo great Myſteries; yet thou not withdrawing the gifts of thy grace, art graciouſly pleaſed to hear our Prayers. God, whoſe ſpirit, in the world beginning, was carried upon the waters, that then its nature might conceive the vertue of ſanctification; God, who, by the waters, waſhing away the ſins of the guilty world, didſt note the figure of regeneration, by the overflowing of the deluge, to the end, that the ſame element, by a prodigious myſtery, ſhould be both the deſtruction of vices, and the ſource of vertues, caſt down thine eyes upon the face of thy Church, and multiply in her thy regenerations. Thou, who ſatiateſt thy holy city with joy, by the abundant affluence of thy graces, and openeſt the Fonts of Baptiſm to the whole world, to renew the nations inhabiting it, that, under the Empire of thy Majeſty, ſhe may receive the grace of thy only Son, by the vertue of the Holy Ghoſt.

The

The Prieſt divides the Water in form of the Croſs, to teach us, that Grace and Sanctification are given us through the Merits of Chriſts Croſs and Paſſion; and that by the ſame Merits the Waters, created for the generation of the Body are Sanctified, and joyned with the grace of the Holy Ghoſt, to a Spiritual Regeneration of Men; on whom our Lord beſtows his gifts, without reſpect either to Nation, Sex, or Quality; making them his Members, that ſo they may live the ſame life with him. And as by *Adam*'s ſin, the Devil uſurpt a Dominion over the Creatures, which he makes uſe of to prejudice Man, ſo he is deprived of it by our Redeemer's Merits, who Sanctifies them for our good.

WHom we beſeech, by a ſecret mixture of his Divine Grace, to make this water fruitful, deſigned for the regeneration of men, to the end, that thoſe, who are conceived and ſanctified in the immaculate womb of this Font, may become a heavenly progeny, being regenerated to a new creature; and that all who are diſtinguiſhed either by ſex in the body, or age in time, may be brought forth to the ſame in fancy, by grace, which is their ſpiritual mother. Command therefore, O Lord, that all unclean ſpirits may withdraw hence; that all malice, and deceit of the devil, be baniſhed; that no power of the enemy may lurk here, to prepare his ambuſhes, to ſurpriſe by ſecret artifices, to corrupt with his infection.

The Prieſt touches the Water with his hand, to beg of God, by the following words, that it be not profaned.

MAY this holy and innocent creature, O Lord, be free from enterpriſes of the devil;

devil; and, all malice being ſet apart, may be preſerved in its purity. May it be a fountain of life, a regenerating water, a purifying ſtream, that all thoſe who ſhall be waſhed in this wholſom bath, may obtain the grace, to be perfectly purified, by operation and aſſiſtance of the Holy Ghoſt.

The Prieſt ſigns the Font thrice with the ſign of the Croſs, to ſhew us, that as the Holy Trinity was by viſible Tokens preſent at Chriſts Baptiſm: So theſe Three Perſons, by an invisible Preſence, are ſo aſſiſting, when the People are Baptized.

AND therefore I bleſs thee, O creature, water, by the living ✠ God, by the true ✠ God, by the holy ✠ God, by that God, who, at the beginning of the world, ſeparated thee from the dry land, by his word, and whoſe ſpirit was carried upon thee.

The Prieſt divides the Water with his Hand, and caſts it towards the four parts of the World; inſtructing us thereby, that the grace of Baptiſm is poured forth through the whole Earth.

And the Church, ſetting before our Eyes the Wonders wrought by God upon the Waters, both in the Old and New Teſtament, teacheth us, that we are not to think it ſtrange, that this Element is made uſe of, to make a Sacrament for our Regeneration and Sanctification.

GOD, who made thee ſpring in Paradiſe, and, dividing thee into four rivers, commanded thee to water the whole earth; who changed thy bitterneſs in the deſart, and made the potable, by an imprinted ſuavity; and to iſſue

out

out of a rock, to quench his peoples thirſt. I bleſs thee alſo, through our Lord Jeſus Chriſt, his only Son, who, in *Cana Galilee*, changed thee into wine, by a ſingular miracle of his omnipotency; who walked dry-foot upon thee, and was baptized in thee, by St. *John* in *Jordan*; who cauſed thee, together with blood, to iſſue out of his ſide; and who commanded his diſciples to baptize all thoſe in thee, who ſhould believe in him, ſaying, Go ye, and teach all nations, and baptize them in the Name of the Father, and of the Son, and of the Holy Ghoſt.

The Prieſt invocates Gods aſſiſtance with a profound reſpect.

OMnipotent God, mercifully aſſiſt us, obſerving thy commandments; and, of thy goodneſs, infuſe thy ſpirit into us.

Then the Prieſt breaths upon the Waters in form of a Croſs; to teach us, that Jeſus Chriſt by the Merits of his Croſs and Paſſion, communicates his Holy Spirit to thoſe that are Baptized, as he communicated it to his Diſciples by the breath of his Mouth.

BLeſs theſe ſimple waters with thy mouth, that, beſides their natural quality of cleanſing the body, they may receive yet further vertue to purifie our ſouls.

The Prieſt dippeth the hallowed Candle into the Water; to ſhew us, that the Body of our Lord Jeſus Chriſt, repreſented by this Virgin-wax, ſanctified the Waters, when he was Baptized in *Jordan*; and that he gave them the virtue to regenerate; and

and that as the Holy Ghoſt deſcended then upon Jeſus Chriſt, he alſo deſcends upon thoſe that are new Baptized.

MAy the vertue of the Holy Ghoſt deſcend upon this water.

The Prieſt breaths three times upon the Water; to inſtruct us, that not only the Holy Ghoſt, but the Father and Son alſo deſcend upon the Baptized, as theſe three Perſons viſibly appear'd at our Saviours Baptiſm, we are alſo taught by it, that in this Sacrament of Regeneration we receive Faith, Hope, and Charity.

ANd make the whole ſubſtance of this water fruitful, and capable to regenerate.

The Prieſt takes the Taper out of the Water; to inſtruct us, that by Baptiſm we are diſ-engaged from ſin, re-eſtabliſhed in grace, admitted into a new life; which entitles us, by our good works, to Eternal Glory.

MAy here all the ſtains of ſin be blotted out; may here nature, created unto thy image, being reſtored to its original dignity, to the honour of its Authour, be purified from all filth of the old man; that all, who receive this Sacrament of Regeneration, may be born in true innocency of a new birth: Through our Lord Jeſus Chriſt, thy Son, who ſhall come to judge the living and the dead, and world by fire.

After this, the Prieſt pours the Oyl for the *Catechumens* into the Water, croſs-wiſe; to repreſent unto us the ſtrength we receive by this Sacrament as Champions of Jeſus Chriſt, to perſevere generouſly in the encounters of this World, that ſo we may wear the Crown prepared for us in Everlaſting Life. And as the Oyl is drawn from Olives, bruiſed in a Preſs, this Liquor denotes

denotes unto us that grace and ſtrength, figured thereby, is given us by the Paſſion of Jeſus Chriſt.

MAy this Font be ſanctified, and made fruitful by this health-giving oyl, for thoſe who ſhall be regenerated therein, unto life everlaſting. *Amen.*

Then the Prieſt pours into the Water Oyl of Chriſm, to teach us, that Baptiſm is a Spiritual and Myſtical Conſecration, by which being inviſibly anointed with the grace of the Holy Ghoſt, we partake of the Regality and Prieſthood of Jeſus Chriſt, and thence we are called Chriſtians, that is anointed.

MAy this infuſion of the Chriſm of our Lord Jeſus Chriſt, and of the Holy Ghoſt, the comforter, be done in the Name of the Holy Trinity. *Amen.*

Laſtly, the Prieſt pours Oyl and Chriſm together into the Water; to put before us the advantages we reap by this Sacrament of Baptiſm; and the Sollicitude we ought to uſe to conſerve them. The Water ſignifies, that we are cleanſed from all our ſins. The Oyl, that we are anointed with the Holy Ghoſt, as Champions of Chriſt, to be guarded and fortified in all Encounters and Aſſaults, that befal us in this Life: as in all ſorts of Temptations interior and exterior, in Afflictions, Perſecutions, and generally in all occaſions, which may hazard our loſs of Faith, and of the grace of God. The Chriſm repreſents unto us, that we are conſecrated unto God by the participation of the Regality and Prieſthood of Jeſus-Chriſt.

MAy this commixture of the Chriſm of Sanctification, and the Oyl of Unction, and of the Water of Baptiſm, be made in the Name of the Father, ✠, and of the Son, ✠, and of the Holy Ghoſt, ✠. *Amen.*

The

The bleſſing of the Font being ended, the Prieſt, accompanied with his Miniſters, goes before the Altar, and upon his knees, ſings the Litanies, to implore the Interceſſion of the Saints.

But in Churches where no Fonts are, after the Sixth Prophecy is read, and the Prayer following it, Litanies are ſung, to implore the Interceſſion of the Saints.

LOrd, have mercy on us.
Chriſt, have mercy on us.
Lord, have mercy on us.
Chriſt, hear us.
Chriſt, graciouſly hear us.
God, the Father of heaven, have mercy on us.
God, the Son, Redeemer of the world, have mercy on us.
God, the Holy Ghoſt, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy *Mary*, pray for us.
Holy Mother of God, pray for us.
Holy Virgin of Virgins, pray for us.
St. *Michael*, pray.
St. *Gabriel*, pray.
St. *Raphael*, pray.
All ye Holy Angels and Archangels, pray for us.
All ye Holy Orders of bleſſed Spirits, pray for us.
St. *John Baptiſt*, pray for us.
All ye Holy Patriarchs, pray for us.
St. *Peter*, pray for us.
St. *Paul*, pray for us.

St. *Andrew*, pray for us.
St. *John*, pray for us.
All ye Holy Apoſtles and Evangeliſts, pray for us.
All ye Holy Diſciples of our Lord, pray for us.
St. *Stephen*, pray for us.
St. *Laurence*, pray for us.
St. *Vincent*, pray for us.
All ye Holy Martyrs, pray for us.
St. *Sylveſter*, pray for us.
St. *Gregory*, pray for us.
St. *Auguſtine*, pray for us.
All ye Holy Biſhops and Confeſſours, pray for us.
All ye Holy Doctors, pray for us.
St. *Anthony*, pray for us.
St. *Bennet*, pray for us.
St. *Dominick*, pray for us.
St. *Francis*, pray for us.
All ye Holy Prieſts and Levites, pray for us.
All ye Holy Monks and Hermits, pray for us.
St. *Mary Magdalene*, pray for us.
St. *Agnes*, pray for us.
St. *Cecily*, pray for us.
St. *Catherine*, pray for us.
St. *Agatha*, pray for us.
St. *Anaſtaſia*, pray for us.
All ye Holy Virgins and Widows, pray for us.

All

All ye Men and Women, Saints of God, make interceſſion for us.

Be merciful unto us, ſpare us, O Lord.

Be merciful unto us, graciouſly hear us, O Lord.

From all evil, O Lord, deliver us.

From all ſin, O Lord, deliver us.

From everlaſting death, O Lord, deliver us.

Through the myſtery of thy holy Incarnation, O Lord, deliver us.

Through thy coming, O Lord, deliver us.

Through thy Nativity, O Lord, deliver us.

Through thy Baptiſm and Holy Faſting, O Lord, deliver us.

Through thy Croſs and Paſſion, O Lord, deliver us.

Through thy Death and Burial, O Lord, deliver us.

Through thy Holy Reſurrection, O Lord, deliver us.

Through thy admirable Aſcenſion, O Lord, deliver us.

Through the coming of the Holy Ghoſt, the comforter, O Lord, deliver us.

In the Day of Judgment, O Lord, deliver us.

We ſinners, do beſeech thee to hear us.

Here the Prieſt, with his Miniſters accompanying him, go into the Sacriſty, to veſt themſelves for the celebrating of Maſs: the Litanies, in the mean time being continued by the Quire.

That thou ſpare us, we beſeech thee, hear us.

That thou vouchſafe to govern and preſerve thy Holy Church, we beſeech thee to hear us.

That thou vouchſafe to preſerve our Apoſtolick Prelate, and all Eccleſiaſtical Orders in Holy Religion, we beſeech thee to hear us.

That thou vouchſafe to humble the enemies of thy Holy Church, we beſeech thee, hear us.

That thou vouchſafe to give Peace and true Concord to Chriſtian Kings and Princes, we beſeech thee, hear us.

That thou vouchſafe to comfort, and keep us in thy Holy Service, we beſeech thee, hear us.

That thou render eternal good things to our benefactors, we beſeech thee, hear us.

That thou vouchſafe to give and preſerve the fruits of the earth, we beſeech thee, hear us.

That thou vouchſafe to give eternal reſt to all Faithful departed, we beſeech thee, hear us.

That thou vouchſafe graciouſly to hear us, we beſeech thee, hear us.

Lamb of God, that takeſt away the ſins of the world, ſpare us, O Lord.

Lamb of God, that takeſt away the ſins of the world, hear us, O Lord.

Lamb of God, that takeſt away the ſins of the world, have mercy on us, O Lord.

Chriſt,

Christ, hear us.
Christ, graciously hear us.

The Litanies being ended, the Priest, with his Attendance, come to the foot of the Altar; where he makes his Confession: then he ascends the Altar, and kissing it, incenseth it, as usually. In the mean time *Kyrie-Eleison* is sung, as before. *pag.* 36.

And as the Glorious Resurrection of Jesus Christ crowned the Mystery of his Incarnation, the People testifie their joy and acknowledgments, in singing the Canticle which the Angels used, when this Divine word became Man.

Gloria in Excelsis, &c. as before, *pag.* 167.

You are to observe, that this days Mass belongs to the following Night, for it was the custom formerly to celebrate this Service at Night; and the People were wont to watch till Midnight, expecting the hour, in which our Saviour rose again. And likewise, that there is no introit said, to intimate unto us, that as yet Christs Resurrection was not manifested unto Men.

Gloria in Excelsis is said, to observe unto us the Joy conceived by the Angels, the first Witnesses of Christs Resurrection, wherefore they begin to ring out the Bells.

The COLLECT.

The Priest beseeches God, that having made the new Baptized partakers of the Merit of his Resurrection, by raising them from the death of sin, he will please to preserve them in the Life they have now received.

Our Lord be with you.
R. And with thy spirit.

Let us Pray.

O God, who hast illustrated this Night by the glorious Resurrection of our Lord, conserve the Spirit of Adoption, given unto those new Children of thy Church; that being re-

renewed both in mind and body, they may ſerve thee with a pure heart, through our Lord Jeſus Chriſt. Amen.

The Leſſon of the Epiſtle of St. Paul *the Apoſtle to the* Coloſſians, *Chap.* 3.

The Church inſtructs Chriſtians, to look upon themſelves as Perſons revived by Jeſus Chriſt; and in this quality they ought not to place their hopes and affections upon this World; but that Heaven is their Country, where they ſhould converſe, and dwell in Spirit; that they raiſe up themſelves to the Right Hand of God, where our Redeemer ſits; They muſt be as it were dead to the World; and not live, but to God alone. The life of grace works in them, what the Root does inviſibly in Trees; for as the Trees, in Winter, ſeem dead, their life being only preſerved in their Roots hid under ground; but at Spring this hidden life makes them wax green again, and reſume all their beauties. So during this life the Faithful are as in a ſtate of death, becauſe they apply not themſelves to the exterior attentions of this, becauſe they renounce the delights thereof, the ſatisfactions of the fleſh, and all viſible things, their life is hid with Jeſus Chriſt in God: that is, they live not but to God alone by the grace of Chriſt: and what they muſt be, appears not as yet, till the Spring-time of Eternity ſhall ſucceed the Winter of this preſent Life: that is, when Jeſus Chriſt ſhall come to judge all men. Their life, which was hidden in Jeſus Chriſt, as in their Root, will make them flouriſh for all Eternity, and all that was corruptible in them will become incorruptible; and all that was mortal will put on immortality, glory, and ſplendor.

BRethren, if you be riſen with Chriſt, ſeek the things that are above; where Chriſt is ſitting on the right hand of God. Mind the things that are above, not the things that are upon the Earth. For you are dead, and your life is with Chriſt in God when Chriſt ſhall appear

appear your life, then you alſo ſhall appear with him in Glory.

The Prieſt invites the People to praiſe the Bleſſed Trinity, for the graces poured upon them by the vertue of the Reſurrection of Jeſus Chriſt, by ſaying thrice,

Alleluia, Alleluia, Alleluia.

The Quire, concurring with the Prieſt in like acknowledgments, repeats Alleluia thrice alſo; and enlarge their Praiſes by the following verſe of the hundred ſeventeenth Pſalm.

V. CONfeſs ye to our Lord, becauſe he is good; becauſe his Mercy continueth for ever.

Then the Tract is ſaid out of the 116 *Pſalm.*

Then the Tract is ſaid, taken out of the 116 *Pſalm*: To acknowledge with thanks the Obligation we have to God, for calling us to the Heavenly Inheritance, by the Reſurrection of his Son; and to teſtifie our deſire of correſponding to our Vocation, according to the inſtruction given us by St. *Paul*, in the Epiſtle of this days Maſs.

PRaiſe our Lord, all ye Gentiles: praiſe him, all ye People.

V. Becauſe his Mercy is confirmed unto us; and his Truth remains for ever.

Munda cor meum, &c. as before, *pag.* 14.

No Tapers are carried, when the Goſpel is read; to note unto us, that Chriſts Reſurrection (who is the True Light of the World) was not, as yet, manifeſted to men.

But Incenſe is uſed, to repreſent the Perfumes prepared by the three *Maries*, to anoint our Saviours Body.

The ſequence of the Holy Goſpel according to St. Matthew, *Chap.* 28.

Wherein the Church teaches us, how Jeſus Chriſt manifeſted his Reſurrection; and with what Charity and Zeal we ought to celebrate the memory of it, in imitation of thoſe Holy Women, whoſe Piety is propoſed unto us in this Goſpel.

IN the evening of Sabbath, which dawneth upon the firſt of the Sabbath, came *Mary Magdalen*, and the other *Mary*, to ſee the Sepulcher. And behold, there was made a great earthquake. For the Angel of our Lord deſcended from Heaven, and coming, rolled back the ſtone, and ſate upon it. And his countenance was as Lightning, and his garment as Snow. And for fear of him, the watchmen were frighted, and became as dead. And the Angel anſwering, ſaid to the Women, fear not you. For I know that you ſeek Jeſus, that was crucified. He is not here, for he is riſen, as he ſaid: Come, and ſee the place where our Lord was ſate. And going quickly, tell ye his Diſciples, that he is riſen: and behold, he goeth before you into *Galilee*: there you ſhall ſee him. Lo, I have fore-told you.

The Credo is not ſaid; becauſe the *Neophytes* came to recite it, when they received their Baptiſm, but the Prieſt ſays,

Our Lord be with you.
℟. And with thy Spirit.

Let us Pray.

Nor

Nor is the Offertory said; because the *Neophytes* not being yet of the Fraternity, did not as yet make any Oblations.

SUSCIPE SANCTE PATER, *&c.* until the Secret, as before. *p.* 56.

The SECRET.

The Priest, in the name of the Faithful, begs Gods grace, that he may worthily celebrate the Mysteries of the Resurrection of his Son Jesus Christ; and thereby receive its wholsom effects.

REceive, O Lord, we beseech thee, the Prayers of thy People, with the Oblations of these Hoasts; that the Paschal Mysteries, which we celebrate, being wholesom unto us, may by thine assistance, obtain us life everlasting: Through our Lord Jesus Christ. Amen.

Then the Priest, in the name of the Faithful, acknowledges their obligations to give God continual Thanks, in that he raised Jesus Christ again; whereby to revive and give us Life Everlasting. And protesting himself unworthy to discharge this Duty, he sings that Hymn, which the Angels, Thrones, and Dominations use in Heaven to God's Honour, *Sanctus, Sanctus, Sanctus,* and the Canticle *Benedictus, qui venit,* &c. which the Children sung at Christs Triumphant entry into *Hierusalem*; to testifie the Spiritual Union of Angels and Men, to praise the Divine Majesty; and to confess, that we ought to have the Purity of Angels, and Innocence of Children, to praise God as we ought.

IT is truly meet and just, right and wholesom, O Lord, that at all times we set forth thy praises: But more especially in this Night, wherein Jesus Christ, our Paschal Lamb, was immol[illegible]d. For he is the true Lamb, who hath

hath taken away the ſins of the World: who by dying hath deſtroyed our death; and by riſing again, hath reſtored life. And therefore with Angels and Arch-angels, with the Thrones and Dominations, together with the Celeſtial Hoſt, we ſing this Hymn of thy Glory without end, ſaying, *Holy, Holy, Holy* is the Lord God of Sabbath. The Heavens and Earth are full of thy Glory. *Hoſanna* in the higheſt. Bleſſed is he that comes in the name of our Lord: *Hoſanna* in the higheſt.

The CANON, to *Communicantes*, as before, *pag.* 63, *&c.*

The Prieſt, by vertue of the Union of the Church Militant with the Triumphant, and in memory of this Sacred Night, wherein our Saviour roſe again, beſeeches God to ſupply the defect of his Prayer he now makes for his Protection, by the Merits and Suffrages of the Bleſſed Virgin *Mary*, of the Apoſtles, Martyrs, and of all the Saints.

PArtaking of the ſame Communion, and celebrating the Solemnity of this bleſſed Night, wherein our Saviour roſe again according to the fleſh: and in the firſt place, honouring the memory of the ever glorious Virgin *Mary*, Mother of our Lord Jeſus Chriſt; of the bleſſed Apoſtles, and Martyrs, *Peter* and *Paul*, *Andrew*, *James*, *John*, *Thomas*, *James*, *Philip*, *Bartholomew*, *Matthew*, *Simon and Thaddeus*, *Linus*, *Cletus*, *Clement*, *Xyſtus*, *Cornelius*, *Cyprian*, *Lawrence*, *Chryſogonus*, *John* and *Paul*, *Coſme* and *Damian*, and of all thy Saints; by whoſe Merits and Prayers grant that in all things

things we may be guarded with thy Holy Protection, through the ſame our Lord Jeſus Chriſt. Amen.

HANC IGITUR OBLATIONEM.

The Prieſt ſpreads his hands over the Hoaſt and Chalice; to ſignifie to God, that he Offers up and Sacrificeth himſelf joyntly therewith; begging four things: Firſt, that he will pleaſe to accept this Oblation. Secondly, to grant us Peace. Thirdly, to deliver us from Eternal Damnation. Fourthly, to place us among the Elect.

WE therefore beſeech thee, O Lord, to receive graciouſly this Offering of our Servitude, and of thy whole Family; which we preſent unto thee alſo for thoſe whom thou haſt vouchſafed to regenerate by Water and the Holy Ghoſt; granting them remiſſion of all their ſins, giving us Peace in theſe our days; and preſerving us from Eternal Damnation, to command us to be reckoned among thy Elect; Through our Lord Jeſus Chriſt. Amen.

All is ſaid as before, till you come to *Agnus Dei*.

The Pax is not given, nor *Agnus Dei* ſaid; which is wont to beg of God the wholſom effect of this Holy Kiſs; becauſe the *Neophytes*, not having as yet Communicated, are not owned for Brethren; and were not admitted to this Holy Kiſs of Peace.

And becauſe Peace is the principal diſpoſition of this Sacrament, (which is the Sacrament of Union and Charity) the Prieſt begs it of God for the Faithful, who prepare themſelves to receive the Holy Communion: and acknowledging himſelf unworthy, that his Prayers ſhould be heard, beſeecheth his Majeſty, that he will have regard to his Goodneſs, wherewith he

preſented

presented Peace unto us, in commanding us to seek it by the Faith of the Church, which asks it.

O Lord Jesus Christ, who didst say to thy Apostles, Peace I leave unto you, my Peace I give unto you, regard not my sins; but rather look upon the Faith of thy Church, and grant it that Peace and Union, which may be according to thy will; who livest and reignest God for ever and ever. Amen.

The Priest having prayed for the Faithful, prays for himself, to obtain a disposition requisite to receive the Eucharist worthily.

O Lord Jesus Christ, Son of the living God, who by thy Fathers Will, and by the co-operation of the Holy Ghost, by thy death hast given life to the whole World, deliver me, by this thy Holy Body and Bloud, from all my sins, and from all evil; make me a true observer of thy Commandments; and that I be never separated from thee: who, being God, livest and reignest for ever. Amen.

O Lord Jesus Christ, let not this participation of thy Body, which I, though unworthy, now presume to receive, be to my Judgment and Damnation; but through thy Mercy, a wholesom Medicine to my Infirmities: who, being God, livest and reignest with God the Father, in the Unity of the Holy Ghost, for ever and ever. Amen.

After

After he hath kneeled to adore the Bleſſed Sacrament, taking the Hoſt into his hands, and conſidering, that he is to receive his God, he puts all his confidence in his Mercy, ſaying,

I Will take the Bread of Heaven; and will call upon the name of our Lord.

And repreſenting to himſelf, how acceptable the Centurion's humility was to the Son of God, when he would have honoured him with a Viſit; in imitation of him, he proteſts himſelf unworthy of ſo great a favour: and, ſtriking his breaſt, repeats the ſame words thrice.

LOrd, I am not worthy, that thou ſhouldeſt enter under my roof: only ſay the word, and my Soul ſhall be healed.

Lord, I am not worthy, that thou ſhouldeſt enter under my roof: only ſay the word, and my Soul ſhall be healed.

Lord, I am not worthy, that thou ſhouldeſt enter under my roof: only ſay the word, and my Soul ſhall be healed.

In receiving the Body of our Lord, he makes the ſign of the Croſs with the Hoaſt, calling to his memory, that it is the Body, which Jeſus Chriſt expoſed to death, to ſave us.

THE Body of our Lord Jeſus Chriſt preſerve my Soul to Life Everlaſting. Amen.

In taking the Chalice, he gives God thanks for the advantages he receives by the Communion of the Bloud of Chriſt, by thoſe words of the 117 and 118 Pſalm.

WHat ſhall I render unto the Lord for all his benefits to me? I will take the

the Cup of Salvation, and call upon the Name of our Lord.

In singing his praises, I will call upon our Lord, and I shall be safe from mine enemies.

When he receives the Bloud of our Lord, making on himself the sign of the Cross with the Chalice, and meditating, that it is the Bloud, which Jesus Christ would shed to save us, he says,

THE Blood of our Lord Jesus Christ preserve my Soul to Life Everlasting. *Amen.*

Whilst he takes Wine in the Chalice, to wash his mouth and fingers, that so the least particle of the Sacrament may not remain there, and to shew the care he must take to preserve himself in Purity, he says this Prayer.

GRant, O Lord, that we may receive that with a pure heart, which we have taken by our mouths, and that, of a Temporal Gift, it may become an Eternal Remedy unto us.

In taking the second Absolution, he says,

LEt thy Body, O Lord, which I have received, and thy Bloud, which I have drunk, cleave unto my bowels; and grant, that the least spot of sin may not remain in me, who have been satiated with thy pure and holy Sacraments: who livest and reignest, world without end. *Amen.*

Neither

Neither Communion, nor Poſt-Communion is ſaid; becauſe the *Neophytes* did not receive at this Maſs. But the Prieſt, to give God Thanks for the Benefits we have received by the Incarnation, Death, and Reſurrection of Jeſus Chriſt, uſes that Thankſgiving, which the Bleſſed Virgin *Mary*, Mother of our Saviour, did, for the whole Body of the Church.

Secondly, to teſtifie, that we ought not to be leſs ſenſible of the Benefits received from God by the Merits of his Son, than the Saints of the Old Teſtament, to whom God had revealed them, the Church ſays the 116 Pſalm.

Thirdly, the Church teaches us, that in commemorating the Burial and Reſurrection of Jeſus Chriſt, we ought to preſent unto our Saviour the perfumes of our Prayers and Good works, in imitation of the Charity and Zeal of thoſe good Women, who came to his Sepulcher at Day-break, with their Perfumes, to pay him the Duty of their Piety. And therefore the Antiphon is taken out of the 28*th.* Chapter of St. *Matthew*:

Alleluia, Alleluia, Alleluia.

PSALM CXVI.

PRaiſe our Lord, all ye Gentiles: praiſe him all ye people:

Becauſe his mercy is confirmed on us: and his truth remains for ever.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, and now, and ever, and world without end.

Alleluia, Alleluia, Alleluia.

Another

Another ANTIPHON *out of the 28th Chapter of St.* Matthew.

IN the end of the Sabbath, as it began to dawn, in the firſt day of the week, came *Mary Magdalene*, and the other *Mary*, to the Sepulcher. Alleluia.

The Canticle of the Bleſſed Virgin Mary, Luke 2.

The Church in this Canticle repreſents us with an Abridgment of the Promiſes and Myſteries of the Salvation; and teaches us, that as the Son of God became Man, to repair, by his Humility, what *Adam* had loſt by his Pride, he was pleaſed to chuſe the Bleſſed Virgin to be his Mother, for the accompliſhing this great work, in regard of her Humility.

MY ſoul doth magnifie our Lord.

And my ſpirit hath rejoyced in God my ſaviour.

Becauſe he hath regarded the humility of his handmaid: for behold, from henceforth, all generations ſhall call me bleſſed.

Becauſe he that is mighty, hath done great things to me: and holy is his Name.

And his mercy from generation unto generations: to them that fear him.

He hath ſhewed might in his arm: he hath diſperſed the proud in the conceit of their heart.

He

He hath depoſed the mighty from their ſeat: and hath exalted the humble.

The hungry he hath filled with good things: and the rich he hath ſent empty away.

He hath received *Iſrael* his child: being mindful of his mercy.

As he ſpake to our fathers: to *Abraham* and his ſeed for ever.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, and now, and ever, world without end.

ANTIPHON.

In the end of the Sabbath, as before, *pag.* 304.

The Incenſe puts us in mind of the Piety of theſe Holy Women; who carried Perfumes to our Saviours Sepulcher: And the Church beſeeches God, that our Prayers may aſcend, as this Incenſe, unto him.

Our Lord be with you.
R. And with thy ſpirit.

Let us Pray.

The Church begs of God the wholſom effect of the Paſſion and Reſurrection of his Son Jeſus Chriſt.

POur forth upon us, O Lord, the Spirit of thy Charity, that thoſe who are ſatiated

with thy Paſchal Sacraments, through thy goodneſs, may have but one heart, and one will: Through our Lord Jeſus Chriſt, *Amen.*

The Prieſt coming to the end of the Maſs, turns to the Faithful, exhorting them, not to render themſelves unworthy of Gods Aſſiſtance, ſaying,

Our Lord be with you.

The Faithful anſwer, wiſhing him the like.

R. And with thy ſpirit.

Then the Prieſt tells the People, that Maſs being ended, they may retire, ſaying,

You may withdraw: Maſs is ended.
Alleluia, Alleluia, Alleluia.

The Faithful anſwer,

Thanks be to God.
Alleluia, Alleluia, Alleluia.

All the reſt, as before, *pag.* 80, 81, 82.

At Even-Song.

Pater noſter, &c. Ave Maria, &c.

Alleluia, Alleluia, Alleluia.

The Antiphon, as before, *pag.* 304. *out of the 28th Chapter of St.* Matthew.

The

The Canticle of the bleſſed Virgin, out of the 2d Chapter of St. Luke.

As alſo the Antiphon in the end of the Sabbath, &c.

Our Lord be with you.
R. And with thy ſpirit.

Let us Pray.

Spiritum nobis Domine, &c. as before. *p.* 305.

Our Lord be with you.
R. And with thy ſpirit.
Let us bleſs our Lord.
Alleluia, Alleluia, Alleluia.
Thanks be to God.
Alleluia, Alleluia, Alleluia.

Pray for the Writer.

UPON THE SUNDAY OF THE RESURRECTION OF OUR Lord Jesus Christ.

AT PRIME.

Pater noster, &c. Ave Maria, Credo, &c.

INcline unto my aid, O God.

℟. O Lord, make haſt to help me.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

As it was in the beginning, be now and ever, world without end. Amen. *Alleluia.*

Deus in Nomine tuo, as before, 132.
Beati immaculi, &c. as before, 133.
Retribue te, as before, 135.

Then





Then the following Antiphon is ſaid.

This is the day which our Lord hath made; let us rejoyce and be glad in it.

Our Lord be with you.
R. And with thy ſpirit.

Let us Pray.

O Lord God Almighty, who hath cauſed us to come to the beginning of this day, ſave us this day, by thy power, to the end, that this day we fall into no ſin, but that our words may ever proceed, and our thoughts and works may be directed to execute thy juſtice. Through our Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee, in the unity of the Holy Ghoſt, world without end. *Amen.*

Our Lord be with you.
R. And with thy ſpirit.
R. Let us bleſs our Lord.
R. Thanks be to God.

In the Cathedrals and Collegiate Churches the Martyrology is read, and then the Prieſt ſays,

V. Precious in the ſight of our Lord.
R. Is the death of his Saints.

The bleſſed Virgin *Mary*, and all Saints, make interceſſion for us, to our Lord, that

we may obtain to be assisted and saved by him: who liveth and reigneth for ever and ever. *Amen.*

V. Incline unto my aid, O God.

R. O Lord, make haste to help me.

Which is repeated three times, and then is said,

Glory be to the Father, and to the Son, and to the Holy Ghost, *&c.*

V. Lord, have mercy on us.

R. Christ, have mercy on us.

Lord, have mercy on us.

V. Pater noster, &c. In a low voice, until,

V. And lead us not into tempation.

R. But deliver us from evil.

V. O Lord, look upon thy servants, and upon thy works, and guide their children.

R. And let the splendour of the Lord our God shine upon us, and direct the works of our hands upon us, and direct the work of our hands.

Glory be to the Father, and to the Son, and to the Holy Ghost, *&c.*

Let us Pray.

VOuchsafe, O Lord God, King of Heaven and Earth, this day to direct and sanctifie, rule and govern our hearts and bodies, our senses, speeches and deeds in thy Law, and in the works of thy Commandments, that here, and

and ever, we may deſerve to be ſafe and free, by thy aſſiſtance, O Saviour of the world: Who liveſt and reigneſt, world without end. *Amen.*

V. Vouchſafe, Father, to bleſs.

R. Almighty God, diſpoſe our days and actions in thy holy peace.

This ſhort Leſſon is taken out of the Third Chapter of the Epiſtle of St. Paul *to the* Coloſſians.

IF then ye be riſen with Chriſt, ſeek thoſe things which are above, where Chriſt ſits on the right hand of God: ſet your affections on things above, not in things on earth.

But, O Lord, have mercy on us.

R. Thanks be to God.

V. Our help is in the Name of our Lord.

R. Who made Heaven and Earth.

V. God bleſs us.

R. God bleſs us.

The BENEDICTION.

O Lord, bleſs and defend us from all evil, and bring us to Life Everlaſting: and make the Souls of the Faithful departed reſt in peace.

At the Third Hour.

Pater noſter, &c. *Ave Maria*, &c.

Deus in adjutorium, as before, *pag.* 348.
Alleluia.
Legem pone, &c. as before, *pag.* 136.
Memor eſto, &c. as before, *p.* 138.
Bonitatem feciſti, &c. as before, *p.* 140.

Then this following Antiphon is ſaid,

Ant. This day which our Lord hath made; let us rejoyce and be glad in it.

V. Our Lord be with you.
R. And with thy ſpirit.

Let us Pray.

O God, who this day opened unto us, by thy only begotten Son, the entrance to Eternity, through his victory over death, vouchſafe, by thy mercy, to grant thoſe Petitions, which thy prevenient grace inſpires. Through the ſame, our Lord Jeſus Chriſt thy Son, who, with thee, liveſt and reigneſt, in the unity of the Holy Ghoſt, one God, world without end. *Amen.*

At ſprinkling Holy Water.

As formerly the Church was accuſtomed to Baptize the *Catechumens* upon the Eves of *Eaſter* and *Whit-Sunday*. The Prieſt being to celebrate the Holy Sacrifice of the Altar on Eaſter-day and Whit-Sunday, did conſider them ready to approach the Altar pure and holy, all their ſins being effaced by the Sacrament of Baptiſm. And therefore he beſprinkleth them with Water out of the Font (as hath been ſaid) to admoniſh them to be careful to preſerve themſelves in that Innocence which they received by Baptiſm, and to teach them, that they have been entirely purified from all their ſins, which is not to be doubted with failing in our Faith.

The Ant. *Aſperges me*, is not ſaid, nor the Pſalm *Miſerere*, which ſignifie the ſins wherewith we are defiled, and from which we ought to be cleared. But inſtead of *Aſperges me*, he ſays the following Ant. *Vidi Aquam*, which repreſents the Excellency of the Waters of Baptiſm, which Jeſus Chriſt inſtituted to waſh away the ſins of Men by vertue of the Bloud which he ſhed; and this was ſignified to us by the Water which iſſued with Bloud from his ſide, which he called his Temple in the 2*d*. Chapter of St. *John*, and was figured in the 38*th*. and 47*th*. Chapters of the Prophet *Ezechiel*.

I Saw waters iſſuing forth of the temple on the right ſide: Praiſe to God.

And all, who were ſprinkled with this water, were ſaved, and they ſhall ſay, Praiſe to God, praiſe to God.

The Prieſt begs of God that the Angel of his great Council, our Saviour Jeſus Chriſt, who deſcends from Heaven by the Conſecration of theſe Divine Myſteries, will aſſiſt all thoſe of his Church with his healing Grace, that being purified, they may worthily preſent themſelves before his Majeſty.

V. O Lord, ſhew unto us thy mercy.
Praiſe be to God.

R. And

℟. And give us thy ſalvation.
℟. O Lord, hear my Prayer.
And let my cry come unto thee.
℣. Our Lord be with you.
℟. And with thy ſpirit.

Let us Pray.

VOuchſafe, O Lord, Holy Father, Almighty and Everlaſting God, to hear us, and ſend us from Heaven thy Holy Angel, to defend, ſuſtain, protect, viſit and guard us all, that here inhabit. Through Chriſt, &c. *Amen.*

ON

ON EASTER-DAY At MASS.

The ſtation in the Church of St. Mary *Major.*

At *Rome* the Station is this day at our Ladies Church, to repreſent unto us, that no Creature had ſo great a ſhare in the Glory of our Saviour's Reſurrection as the Bleſſed Virgin; becauſe the Body of this adorable Saviour riſen again was formed in her Womb; and as by her Faith ſhe merited to be the Mother of our Saviour in his Incarnation, ſo by the ſame Faith ſhe merited to receive all thoſe advantages due unto her, as a Mother in the glorious Reſurrection of her Son.

The INTROIT, *taken out of the* 138*th* Pſalm.

The Church teaches us, that Chriſts Humanity was not ſeparated from his Divinity, neither in his Death nor Reſurrection; and that nothing happened in the marvellous work of our Redemption, but by order of the Divine Providence, whoſe Judgments are incomprehenſible. 'Twas Gods will, that his only Son ſhould become Man, ſuffer Death, and riſe again: to the end, that having by his death expiated the ſins of Men, which ſubjected them to death, he gave them hopes of Reſurrection, by his own; and of following him, their Head and Leader, into Glory, whither he went before, to eſtabliſh them there with him.

I Am

I Am risen, and yet I am with thee: Praise God. Thou hast put thy hand upon me: Praise God. Thy knowledge is wonderful: Praise God, praise God.

PSALM CXXXVIII.

In this *Psalm* the Church instructs us, that there is not any Man so Holy, who can represent himself before God at the Resurrection, without trembling and dread of his Judgments. That Christ was the only Person not apprehensive of them, being absolutely assured that he was free from all that could be offensive to the Divine Eye, that only knows perfectly all that is in Man.

LOrd, thou hast proved me, and hast known me: thou hast known my sitting down, and my rising up.

Kyrie eleison, &c. as before, *pag.* 36.

And as our Saviours Glorious Resurrection crowns the Mystery of his Incarnation. The Faithful testifying their joy and acknowledgments, by singing that Canticle which the Angels used when the Divine Word became Man, to the end, to praise God for this great work, which gave to his Majesty a perfect Adorer, and to Men a Sovereign Mediator; who reconciles them by his Divine Grace unto him, and settles Peace between Heaven and Earth, which Sin had broken.

Gloria in Excelsis Deo, &c. as before, *pag.* 167.

The COLLECT.

The Faithful beg of God, that as Christs Humanity being united to his Divine Person by an Hypostatick Union, was never separated from his Divinity; so that being united to Jesus Christ, as to their Head, by the Union of his Grace, may never

ver be divided from his Majesty, but being freed from Death, and Sin conquered by Christ, they may follow him as their Guide into the state of Glory, whither he is gone before them to establish them there with him.

Let us Pray.

O God, who this day hast opened to us, by thy only begotten Son, the entrance to Eternity, through his victory over death, vouchsafe, by thy mercy, to grant those Petitions which thy preventing grace inspires. Through the same, our Lord Jesus Christ, who, with thee, liveth and reigneth, in the unity of the Holy Ghost, one God, for ever and ever. *Amen.*

The Lesson out of the First Epistle of St. Paul *to the* Corinthians, *and Fifth Chapter.*

The Church instructs us, that we are to dye unto sin, that so we may be capable of the benefit of Jesus Christs Resurrection. That is to say, that as Jesus Christ dyed, and by dying destroyed that flesh, which in appearance was Criminal; and as he extinguished that sin which was not in him, but because he would take it upon him to satisfie the Divine Justice; so we must put off the Old Man, which truly is a sinner, and putting on the New, destroy sin, which is truly ours, to live the life of Grace, which the life of Glory will follow, if we be united as perfectly with Jesus Christ as the condition of our Mortality permits.

To entertain us in this new life of Grace, given us by the Merits of the Death and Resurrection of Jesus Christ; This Divine Saviour was pleased by an excess of love to give himself unto us for our Spiritual Nourishment, figured by the Paschal Lamb. This Lamb immolated in the Ancient Law, was the *Jewish* Pasch, and Jesus, immolated on the Cross, is our Pasch. The *Jews* were not to eat the Paschal Lamb but with unleavened Bread; yet since it was but a figure of Jesus Christ, who gives himself

in

in the new Banquet, whereunto he calls us, far more excellent than their Pasch; we ought to purifie our hearts from the old leaven, that is, from our former sins; and instead of Malice and Iniquity, we there must lodge Innocence and Truth, being obliged to be as new Paste without Leven, that is, without sin.

BRethren, purge the old leven, that you may be a new paste, as you are azyms, for our Pasch Christ is immolated, therefore let us feast not in old leven, nor in the leven of malice and wickedness, but in the azym of sincerity and truth.

The GRADUAL, *taken out of the* 117*th* Psalm.

The Church representing unto us how Jesus Christ hath by his Death freed us from the Tyranny of the Devil, and Servitude of Sin; and how by his Resurrection hath given us here a new Life, and Glory hereafter, expressed her resentments and joy in the same words which the Royal Prophet used in expectation of this day revealed unto him by God, according to St. *Chrysostom* in his Homily upon this day.

THis is the day which our Lord hath made: let us rejoyce and be glad in it.

℣. Confess ye unto the Lord, for he is good: because his mercy endureth for ever.

Alleluia, Alleluia.

℣. Jesus Christ, who was our Pasch, hath been immolated.

The Church, by the following Prose, tells us, that our sins and the Devil being vanquished by Jesus Christ, we have cause to sing Songs of Praise with more joy than the *Israelites*, when they had passed the Red Sea, and beheld the *Egyptians* on all sides stretcht out upon the Sands, and their Chariots drowned in the bottom of the Sea.

The

The PROSE.

BRing all, ye dear-bought Nations, bring
Your richest Praises to your King;
That spotless Lamb, who, more than due,
Paid for his Sheep, and those Sheep, you;
That Innocent Son, who wrought your peace,
And made his Father's anger cease.
Life and Death together fought;
Each to a strange extream were brought;
Life died, but soon revived again,
And even by death's self has slain.
Say, happy Magdalen, *O say,*
What didst thou see these by the way?
I saw the Tomb of my dear Lord;
I saw himself, and him ador'd;
I saw the Napkin, and the Sheet,
That bound his Head, and wrapt his Feet;
I heard the Angels witness bear,
Jesus is risen, he's not here.
Go, tell his followers, they shall see,
Thine and their hope in Galilee.
They, Lord, with faithful heart and chearful voice,
We on thy glorious rising day rejoyce.
O thou, whose conquering pow'r o'recame the grave,
By thy victorious grace, us sinners save. Amen.

Alleluia.

Munda cor meum, as before, *pag.* 14.

The

The Sequence of the Holy Gospel, according to St. Mark, *Chap.* 16.

MUNDA COR MEUM, *&c.* as before, *pag.* 14.

Wherein the Church, relating what happened at our Saviours Sepulcher at his Resurrection, teacheth us what we ought to do to prepare our selves for the celebrating worthily this Solemnity, and then proposes to us the advantages we reap.

1. This Gospel teacheth us, that the three *Maries* went early in the Morning with Perfumes to seek Jesus Christ in his Sepulcher. The Example of these Holy Women tell us our obligation of going to seek for Christ in his Sepulcher, as soon as we are enlightned with his grace: That is, in the Sacrament of Penance, which is the figure of it, there to bury our sins, making a stock of Good Works, signified by the Perfumes.

2. These Holy Women had the happiness to see the Angels, to teach us, that the Souls which seek Christ with Holy desires, and the Odour of Vertues, have a particular assistance from the Blessed Spirits.

3. The Angel appeared to these Holy Women in white, as a token of Innocence and Joy, to tell us with what purity and joy we are to solemnize the Resurrection of our Lord. This Joy is common to us with the Angels; who rejoyce because the void places of their Hierarchies are repleniſhed; and we ought to rejoyce, for that by its vertue we are raised in this World from the death of sin to a life of grace; and we receive a pledge of happy Immortality, whereunto we aspire.

4. The Angel appeared sitting on the right hand, which signifies, that by Christs Resurrection we are called to possess Spiritual Blessings, expressed in Holy Scripture by the right hand.

5. These Holy Women were surprised with fear at their arrival, but afterwards were emboldned by the Angel. To teach us, that Souls which seek God carefully, and are toucht with a Holy fear, which is the first gift of the Holy Ghost, are confirmed with Celestial consolations.

6. The Angel recommended to these Holy Women to publish our Saviours Resurrection, namely, to St. *Peter*, to shew us the Providence which God hath for true Penitents, and the hope he gives them to partake of the Glory of his Sons Resurrection.

AT that time *Mary Magdalene*, and *Mary* of *James* and *Salome*, brought spices, that coming they might anoint Jesus: And very early, the first of the Sabboths, they came to the monument, the sun being now risen. And they said one to another, Who shall roul us back the stone from the door of the monument? And looking, they saw the stone rouled back; for it was very great. And, entring into the monument, they saw a young man sitting on the right hand, covered with a white robe. And they were astonished, who said to them, Be not dismayed: You seek Jesus of *Nazareth*, that was crucified; he is risen, he is not here; behold the place where they laid him. But go tell his disciples and *Peter*, that he goeth before you into *Galilee*; there you shall see him, as he told you.

CREDO, as before, *pag.* 54, 55.

The OFFERTORY, *taken out of the* 75*th* Psalm.

The Church represents unto us, that if the Earth trembled at Christs Resurrection, and that all present were astonished at his going forth of his Tomb when he came in Mercy to men, how much more cause have we to fear and tremble when we consider the severity of his Justice, at his coming to examine us a Judge, whose Judgments are so piercing, that he sees into the most secret corner of our hearts; yea, what our selves cannot discover, when at the general Resurrection he shall come to Judge

the living and the dead in such Majesty and Power, that the Heavens and all the Elements will be reduced to a condition of Horror and Terror. This fear of Gods Judgment when it is joyned to the hope we have through his Mercy to reap the Fruit of our Saviours Resurrection, makes our hopes the more beneficial.

THe earth trembled, and was still, when God arose in judgment. *Alleluia.*

Suscipe Sancte Pater, &c. till the Secret, as before, *pag.* 56.

The SECRET.

The Priest begs of God, on the behalf of the Faithful, to give them the grace to celebrate worthily the Mysteries of the Resurrection of Jesus Christ, so that they may reap its wholsom effects.

ACcept, O Lord, we beseech thee, the Prayers of thy People, with the Oblation of these Hosts; that these Paschal Mysteries, which we celebrate, may be wholesom; and, by thy assistance, availing us to obtain Life Everlasting. Through our Lord Jesus Christ, *&c.*

The Preface, till *Vere dignum & justum est, &c.* as before, *pag.* 60, &c.

The Priest, in the name of the Faithful, acknowledges the Obligation we have of giving continual thanks to God for Christs Resurrection, whereby to raise us again to Life Everlasting; and confessing that of himself he cannot worthily acquit this Duty, he joyns with the Angels, Thrones, and Dominations, and the rest of the Celestial Spirits, who in Heaven sing incessantly *Sanctus, Sanctus, Sanctus,* and the Canticle which the Children sung

sung at Christ's Triumphant entry into *Jerusalem*, *Benedictus qui venit, &c.* as a testimony of the Spiritual Union between Men and Angels in praising his Divine Majesty; and to confess that the Purity of Angels, and Innocence of Infants is required to praise God worthily.

IT is truly meet and just, right and wholesom, O Lord, that at all times we set forth thy praises: But more especially in this Night, wherein Jesus Christ, our Paschal Lamb, was immolated, who hath taken away the sins of the World: who, by dying, hath destroyed our death; and by rising again, hath restored life. And therefore with Angels and Archangels, with the Thrones and Dominations, together, with the Celestial Host, we sing this Hymn of thy Glory, without end, saying, *Holy, Holy, Holy,* is the Lord God of Sabbath. The Heavens and Earth are full of thy Glory. *Hosanna* in the highest. Blessed is he that comes in the Name of our Lord: *Hosanna* in the highest.

The CANON, to *Communicants*, as before, *pag.* 63.

COMMUNICANTES.

The Priest, by vertue of the Union between the Church Militant with the Triumphant; and in memory of this Blessed Day, whereon our Saviour rose again, beseeches God to supply the defects of his Prayers, whereby he begs his Protection by the Merits and Suffrages of the Blessed Virgin, the Apostles, Martyrs, and of Saints.

PArtaking in the same Communion, and celebrating the Solemnity of this blessed Day, wherein our Lord Jesus Christ, rose again according to the flesh: and in the first place, honouring the memory of the ever blessed Virgin, Mother of our Lord Jesus Christ; and of the blessed Apostles, and Martyrs, *Peter* and *Paul*, *Andrew*, *James*, *John*, *Thomas*, *James*, *Philip*, *Bartholomew*, *Matthew*, *Simon* and *Thaddeus*, *Linus*, *Cletus*, *Clement*, *Xystus*, *Cornelius*, *Cyprian*, *Lawrence*, *Chrysogonus*, *John* and *Paul*, *Cosme* and *Damian*, and all the other Saints; by whose Merits and Prayers vouchsafe to grant us the assistance of thy protection. Through the same Christ our Lord. *Amen.*

HANC IGITUR OBLATIONEM, &c.

The Priest spreads his hands over the Host and Chalice, to testifie to God, that he Offers and Sacrifices himself unto him joyntly, therewith begging four things. 1. That he will please to accept this Oblation. 2. To grant us Peace. 3. To deliver us from Hell. 4. To admit us among the Blessed.

WE beseech thee therefore, O Lord, to accept this Oblation of our Duty, and of thy whole Family; which we offer up unto thee also, for those whom thou hast vouchsafed

sased to regenerate by Water, and the Holy Ghost; granting them pardon of all their sins, and graciously to give Peace in our days; and, preserving us from Eternal Damnation, to bring us among thy Elect; Through the same Christ our Lord. *Amen.*

All the rest till the Communion, as before, *pag.* 79.

The COMMUNION, *taken out of the First Epistle of St.* Paul *to the* Corinthians, *Chapter* 5.

Wherein the Church, as in the Epistle of this Mass represents unto us that Jesus Christ immolated on the Cross, is our Pasch, who gives himself unto us in this new Banquet, whereunto he calls us; far exceeding the *Jewish* Pasch. That therefore we may worthily celebrate this Pasch, we must purifie our Hearts from the old Leaven, that is, their former sins, and plant Innocence and Truth there, in lieu of Malice and Iniquity.

CHrist, our Passover, is sacrificed for us, therefore let us keep the Feast with the unleavened bread of sincerity and truth. *Alleluia, Alleluia, Alleluia.*

The POST-COMMUNION.

We beg Gods grace to celebrate this Divine Pasch worthily, wherein Jesus Christ gives himself unto us for our Spiritual Food, to the end, we may be all united in him as inseparable Members of his Body.

In

INfuse, O Lord, into us the ſpirit of thy love, that whom thou haſt ſatiated with thy Paſchal Sacraments, thou, of thy goodneſs, unite in heart and will. Through our Lord, *&c.*

All the reſt as before, *pag.* 81, 82.

At the Sixth Hour.

Pater noſter, &c. Ave Maria, &c.

O God, incline unto my aid.
O Lord, make haſt to help me.

Glory be to the Father, *&c. Alleluia.*

Defecit in ſalutare, &c. as before, *pag.* 142.
Quomodo dilexi, &c. as before, *pag.* 144.
Iniquos odio habui, &c. as before, *pag.* 145.
Hæc dies, &c. as before, *pag.* 318.

Let us Pray.

Deus qui hodierna die, &c. as before, *pag.* 312.

At

At the Ninth Hour.

Pater noster, &c. Ave Maria, &c.

O Lord, incline unto my aid.
O Lord, make haste to help me.

Glory be to the Father, &c. *Alleluia.*

Mirabilia testimonia tua, &c. as before, *pag.* 147.

Clamavi in toto corde meo, &c. as before, *pag.* 149.

Principes persecuti sunt me gratis, &c. as before, *pag.* 151.

Hæc dies, &c. as before, *pag.* 318.

Let us Pray.

Deus qui hodierna die, &c. as before, *pag.* 312.

Thanks be to God.

At the Ninth Hour.

Pater noſter, &c. Ave Maria, &c.

Lord, incline unto my aid.

O Lord, make haſt to help me.

Glory be to the Father, &c. Alleluia.

Miraculis refulsisti tua, &c. as before, pag. 247.

Clamavi in toto corde meo, &c. as before, pag. 249.

Principio perfecisti hunc me gratis, &c. as before. pag. 251.

Hæc dies, &c. as before pag. 318.

Let us Pray.

Deus qui Unigenitum tuum, &c. as before, pag. 319.

Thanks be to God.

O N

ON

Palm-Sunday

AT

EVEN-SONG.

Pater noſter, &c. Ave Maria, &c.

INcline unto my aid, O God.

Reſp. O Lord make haſte to help me.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

R. As it was in the beginning, now is, and ever ſhall be, world without end. *Amen.*

The ANTHYMN.

Our Lord ſaid, *&c.*

PSALM 109.

The Kingdom of *Jeſus Chriſt* is propheſied in this Pſalm, wherein the Royal Prophet deſcribes, Firſt, The State of his Glory in Heaven. Secondly, The Extent of his Empire from *Jeruſalem* to all Parts of the Earth. Thirdly, He repreſents

his Eternal and Human Generation. Fourthly, His holy Prieſthood, which he declares to be according to the Order of *Melchiſedeck*, by reaſon of the Forms of Bread and Wine, under which Forms he was to inſtitute the Sacrament and Sacrifice of his own Body and Blood. Fifthly, He foretells, that he was to be the Sovereign Judge of the World, and to recompenſe the Juſt, and puniſh the Wicked. Sixthly, That he was to repair the Ruins of Human Nature, thereby to ſupply the number of the Angels which were diminiſhed by the Fall of *Lucifer* and his Complices. Seventhly, He teacheth us, That by his Sufferings in this Life (which cannot more aptly be compared than to the Waters of a Torrent) he was to enter into his Glory.

OUr Lord ſaid to my Lord, Sit on my right hand;

Until I make thine enemies thy footſtool.

Our Lord will ſend forth the rod of thy ſtrength from Sion, rule thou in the midſt of thine enemies.

The beginning with thee in the day of thy ſtrength, in the brightneſs of the Saints from the womb before the day-ſtar I begat thee.

Our Lord ſware, and it ſhall not repent him; Thou art a Prieſt for ever according to the Order of *Melchiſedeck*.

Our Lord on thy right hand, hath broken Kings in the day of his wrath.

He ſhall judge in nations, he ſhall fill ruins, he ſhall cruſh the heads in the land of many.

Of the torrent in the way he ſhall drink, therefore ſhall he exalt the head.

Glory be to the Father, &c.

ANTHYMN.

ANTHYMN.

Our Lord said to my Lord: Sit on my right hand.

Ant. All his commandments are faithful.

PSALM 110. or 111.

The Royal Prophet admoniſheth the Faithful to give God thanks for the Bleſſings they heretofore received from his Divine bounty, and for the Benefits they are to expect from him, when the Meſſias ſhall deliver them from the Servitude of Sin, and give them a new Law, in giving them his own Body to be their food; whereof their Deliverance from the Captivity of *Egypt*, and the Law of *Moyſes* and of the Manna, were only Types and Figures.

I Will confeſs to thee, O Lord, with all my heart: in the council of the juſt and the congregation.

The works of our Lord are great: exquiſite according to all his wills.

Confeſſion and magnificence his work: and his juſtice continueth for ever and ever.

He hath made a memory of his merveilous works; a merciful and pitiful Lord: he hath given Meat to them that fear him.

He will be mindful for ever of his teſtament: the force of his works he will ſhew forth to his people.

To give them the inheritance of the Gentiles: the works of his hands truth and judgment.

All his commandments are faithful: con-

firmed for ever and ever, made in truth and equity.

He ſent redemption to his people: he commanded his teſtament for ever.

Holy and terrible is his name: The fear of our Lord is the beginning of wiſdom.

Underſtanding is good to all that do it: his praiſe remaineth for ever and ever.

Glory be to the Father, &c.

Ant. All his commandments are faithful: confirmed for ever and ever, made in truth and equity.

Ant. He ſhall have great delight in his commandments, &c.

PSALM III. or IIZ.

The Royal Prophet *David* ſhews us in this Pſalm, That none render themſelves more worthy of Fame and Glory, or leave more happy or longer-laſting Teſtimonies of themſelves to Poſterity, than thoſe that apply themſelves entirely to the Service of God. We muſt alſo obſerve, That thoſe Bleſſings which God promiſeth to a wiſe and generous Man in the State of Grace, are in this Pſalm compared to ſuch temporal Goods as he promiſed his People in the Old Teſtament.

BLeſſed is the man that feareth our Lord: he ſhall have great delight in his commandments.

His ſeed ſhall be mighty in earth: the generation of the righteous ſhall be bleſſed.

Glory and riches in his houſe: and his juſtice abideth for ever and ever.

Light is riſen up in darkneſs to the righteous:

ous: he is merciful, and pitiful, and juſt.

Acceptable is the man that is merciful and lendeth, that ſhall diſpoſe his words in judgment: becauſe he ſhall not be moved for ever.

The juſt ſhall be in eternal memory: he ſhall not fear at the hearing of evil.

His heart is ready to hope in our Lord, his heart is confirmed: he ſhall not be moved till he look over his enemies.

He diſtributed, he gave to the poor: his juſtice remaineth for ever and ever, his horn ſhall be exalted in glory.

The ſinner ſhall ſee, and will be angry, he ſhall gnaſh his teeth and pine away: the deſire of ſinners ſhall periſh.

Glory be to the Father, &c.

Ant. He ſhall have great delight in his commandments.

Ant. The name of our Lord, &c.

PSALM 112. or 113.

This Pſalm repreſents unto the Faithful, of what Eſtate or Condition ſoever they be, their Obligation they have to praiſe God, whoſe Care extends it ſelf over all Creatures according to the Order of his Providence.

PRaiſe our Lord, ye children: praiſe ye the name of our Lord.

Be the name of our Lord bleſſed: from henceforth now and for ever.

From the riſing of the Sun unto the going

down the name of our Lord is laudable.

Our Lord is high, above all nations: and his glory above the heavens.

Who is as the Lord our God: that dwelleth on high, and beholdeth the low things in heaven and in earth?

Raising up the needy from the Earth: and lifting up the poor out of the dung;

To place him with princes: with the princes of his people.

Who maketh the barren woman to dwell in a house: a joyful mother of children.

Glory be to the Father, &c.

Ant. Be the name of our Lord blessed for ever.

Ant. But we that live, &c.

PSALM 113. or 114.

The Church represents unto the Faithful the Goodness and Mercy of God, in having delivered them from the Tyranny of the Devil, and by planting amongst them his Gospel and true Worship, thereby to withdraw them from Idolatry, and the Slavery of Sin. She also exhorts them to praise God with as true and fervent a Zeal as the *Israelites*, when he delivered them from the Bondage of *Egypt*, gave them his Law, and conducted them into the Land of Promise, and there caused a Temple to be built, to be therein adored.

IN the coming forth of Israel out of Egypt: of the house of Jacob from the barbarous people,

Jewry was made his sanctification: Israel his dominion.

The

The ſea ſaw and fled: Jordan was turned backward.

The mountains leaped as rams: and the little hills as the lambs of ſheep.

What aileth thee, O ſea, that thou didſt fly: and thou, O Jordan, that thou waſt turned backward?

Ye mountains leaped as rams; and ye little hills as lambs of ſheep.

At the face of our Lord the earth was moved: at the face of the God of Jacob.

Who turned the rock into pools of waters: and ſtony hills into fountains of waters.

Not to us, Lord, not to us: but to thy Name give the glory.

For thy mercy, and thy truth: leſt at any time the Gentiles ſay, Where is their God?

But our Lord is in heaven: he hath done all things whatſoever he would.

The Idols of the Gentiles are ſilver and gold: the works of mens hands.

They have mouths, and ſhall not ſpeak: they have eyes, and ſhall not ſee.

They have ears, and ſhall not hear: they have noſtrils, and ſhall not ſmell.

They have hands, and ſhall not handle: they have feet, and ſhall not walk: they ſhall not cry in their throat.

Let them that make them become like to them: and all that have confidence in them.

The houſe of Iſrael hath hoped in our

Lord: he is their helper, and their protector.

The houſe of Aaron hath hoped in our Lord: he is their helper, and their protector.

They that fear our Lord have hoped in our Lord: he is their helper, and their protector.

Our Lord hath been mindful of us: and hath bleſſed us.

He hath bleſſed the houſe of Iſrael: he hath bleſſed the Houſe of Aaron.

He hath bleſſed all that fear our Lord; the little with the great.

Our Lord add upon you: upon you, and upon your children.

Bleſſed be you of our Lord: which made heaven and earth.

The heaven of heavens is to our Lord: but the earth he hath given to the children of men.

The dead ſhall not praiſe thee, O Lord: nor all they that go down into hell.

But we that live do bleſs our Lord: from this time, and for ever.

Glory be to the Father, *&c.*

Ant. We that live do bleſs our Lord.

At *Paris* the Anthymn *Occurrunt turbæ, &c.* is ſaid to theſe five Pſalms.

A Great number of people, carrying flowers and olive-branches, went before the Redeemer of the world, victorioufly and triumphing, rendring him all due honour.

The

The Nations publiſh the Greatneſs of the Son of God, crying out, Hoſanna in the higheſt.

The LITTLE CHAPTER, *taken out of the Epiſtle to the* Philippians, *chap.* 2.

The Church ſhews us the greatneſs of God's Bounty, who to ſave us, was willing his only Son ſhould be charged with all our Infirmities and Evils. She farther repreſents unto us with how much Zeal we are to endeavor to pleaſe him, thereby to work our Salvation.

BRethren, for this think in your ſelves, which alſo in CHRIST JESUS; who when he was in the form of God, thought it no robbery himſelf to be equal to God: but he exinanited himſelf, taking the form of a ſervant, made into the ſimilitude of men, and in ſhape found as a man.

R. Thanks be to God.

HYMN.

In remembrance of the Victory Chriſt obtained by his Croſs.

ABroad the Regal Banners fly,
Now ſhines the Croſſes Myſtery:
Upon it Life did Death endure,
And yet by Death did Life procure.
Who wounded with a direful Spear,
Did, purpoſely to waſh us clear
From ſtain of Sin, pour out a Flood
Of precious Water, mixt with Blood.

Fully

Fully accomplish'd are the things
David in faithful Meeter sings,
Where he to Nations do's attest,
God on a Tree his Reign possest.

O lovely and refulgent Tree,
Adorn'd with purple Majesty,
Cull'd from a worthy Stock, to bear
Those Limbs which sanctified were.

Blest Tree, whose happy Branches bore
The Wealth that did the World restore;
The Beam that did that Body weigh,
Which rais'd up Hells expected Prey.

Hail Cross, of Hopes the most sublime,
Now, in this mournful Passion-time,
Improve Religious Souls in Grace,
The Sins of Criminals efface.

Blest Trinity, Salvations Spring,
May ev'ry Soul thy Praises sing:
To those thou granteſt Conquest by
The Holy Cross, Rewards apply. *Amen.*

The Song of the Holy Virgin *MARY*, *Luke* 1.

The Church briefly represents unto us in this Canticle the Promises and Mysteries of our Salvation, and shews us, that the Son of God became Man to repair by his Humility what Man had lost through his own Pride: and that it was his will to chuse the Holy Virgin to be his Mother, out of his great Humility, to accomplish this grand Work.

MY Soul doth magnifie our Lord.
And my spirit hath rejoyced in God my Saviour.

Because

Becauſe he hath regarded the humility of his handmaid; for behold from henceforth all generations ſhall call me bleſſed.

Becauſe he that is mighty hath done great things to me, and holy is his Name.

And his mercy from generations unto generations to them that fear him.

He hath ſhewed might in his arm, he hath diſperſed the proud in the conceit of their heart.

He hath depoſed the mighty from their ſeat, and hath exalted the humble.

The hungry he hath filled with good things, and the rich he hath ſent away empty.

He hath received Iſrael his child, being mindful of his mercy.

As he ſpake to our fathers, to Abraham and his ſeed for ever.

Glory be to the Father, &c.

Ant. For it is written, I will ſtrike the Paſtor, and the ſheep of the flock ſhall be diſperſed; but after I ſhall be riſen again, I will go before you into Galilee, and there ye ſhall ſee me, ſaith our Lord.

At *Paris* the following Anthem is ſaid.

ALl the people which deſcended, rejoyced and began to praiſe God exceedingly, for the wonders they had ſeen, ſaying, Bleſſed is the King that comes in the name of our Lord: Peace in heaven, and glory in the higheſt.

THE

The Prayer.

To beg God's Grace, to imitate the Humility and Patience of our Saviour,

O Almighty, Eternal God, who haſt cauſed our Saviour to take Fleſh, and be crucified for Mankind, as an Example of Humility to be imitated: Grant propitiouſly, that we may partake both of the Inſtructions of his Patience, and the Fellowſhip of his Reſurrection: Thro' the ſame our Lord, &c.

AT COMPLINE.

The Reader ſays,

Verſ. REverend Father, bleſs me.

The Bleſſing.

GRant us, Omnipotent Lord, a quiet Night, and a happy End. *Reſp.* Amen.

The Leſſon, *taken out of the Firſt Epiſtle of the Apoſtle St.* Peter, *chap.* 5.

BRethren, be ſober, and watch, becauſe your adverſary the Devil as a roaring Lion

Lion goeth about ſeeking whom he may devour: Whom reſiſt ye, ſtrong in faith. But thou, O Lord, have mercy on us.

R. Thanks be to God.

V. Our help is in the name of our Lord.

R. Who made Heaven and Earth.

OUr Father which art in Heaven, Hallowed be thy Name; Thy Kingdom come; Thy Will be done on Earth, as it is in Heaven: Give us this day our daily bread; And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us: And lead us not into temptation; But deliver us from all evil. *Amen.*

HAil *Mary*, full of Grace, our Lord is with thee: Bleſſed art thou amongſt Women, and bleſſed is the Fruit of thy Womb, JESUS. Holy *Mary*, Mother of God, pray for us Sinners, now, and in the hour of our death. *Amen.*

I Confeſs unto Almighty God, to Bleſſed *Mary* ever Virgin, to Bleſſed *Michael* the Archangel, to Bleſſed *John Baptiſt*, to the Holy Apoſtles *Peter* and *Paul*, to all Saints, and to Thee Father, That I have ſinned exceedingly, in Thought, Word, and Deed, by my fault, by my fault, by my moſt grievous fault: Therefore I beſeech the Bleſſed *Mary* ever

ever Virgin, Bleſſed *Michael* the Archangel, Bleſſed *John Baptiſt*, the Holy Apoſtles *Peter* and *Paul*, all Saints, and Thee O Father, to pray for me to our Lord God.

Almighty God, have mercy on us, and all our Sins being forgiven, bring us unto everlaſting Life. *R.* Amen.

The Almighty and merciful Lord give unto us Pardon, Abſolution, and Remiſſion of all our Sins. *R.* Amen.

Convert us, O God our Saviour.

R. And avert thine Anger from us.

V. Incline unto my aid, O God.

R. O Lord, make haſte to help me.

Glory be to the Father, *&c.*

Ant. Have mercy on me.

PSALM 4.

This Pſalm ſhews us, That 'tis impoſſible to raiſe up our Thoughts to the Love of the true Goods, whilſt our Hearts are overcharged with the Cares of Worldly Affairs; but that once being purified with the Grace of God, we then in the ſecret of our Souls begin to contemn our ſelves; and being touched with a true Compunction of Heart, we offer to his Majeſty a Sacrifice all our paſt Life, with an intention by his aſſiſtance entirely to change it. And from thence-forth our Lord begins to make us reliſh his Sweets and Delights, and to heap Joys upon us. Then we find in that Sovereign Good, another Grain, another Wine, and another Oyl than what here below, ſo as we neither envy the Proſperity of the Wicked, nor fear their Perſecutions, having placed all our Confidence in God.

WHen I invocated, the God of my juſtice heard me: in tribulation thou haſt

haſt enlarged to me: Have mercy on me, and hear my prayer.

Ye ſons of men, how long are you of heavy heart? why love you vanity, and ſeek lying?

And know ye that our Lord hath made his Holy One marveilous: our Lord will hear me, when I ſhall cry to him.

Be ye angry and ſin not: the things that you ſay in your hearts, in your chambers be ye ſorry for.

Sacrifice ye the ſacrifice of juſtice, and hope in our Lord: Many ſay, Who ſheweth us good things?

The light of thy countenance, O Lord, is ſigned upon us: thou haſt given gladneſs in my heart.

By the fruit of their corn, and wine, and oyl, they are multiplied.

In peace in the ſelf ſame I will ſleep and reſt.

Becauſe thou, Lord, haſt ſingularly ſetled me in hope.

Glory be to the Father, &c.

PSALM 30.

This Pſalm repreſents unto us how we ought to put all our Truſt and Confidence in God's Juſtice, and not in our own; and that we muſt acknowledge, we can neither be juſt or merit any thing of our ſelves, or have any hope but through Gods holy Grace, who hath given it unto us through the Merits of our Redeemer; which alſo he hath declared to us by his Example:

And

And in this Confidence we muſt commit our Soul into the hands of God.

IN thee, O Lord, have I hoped, let me not be confounded for ever: in thy juſtice deliver me.

Incline thine ear to me, make haſte to deliver me. Be unto me for a God protector: and for a houſe of refuge, that thou mayſt ſave me.

Becauſe thou art my ſtrength and my refuge: and for thy name thou wilt conduct me, and wilt nouriſh me.

Thou wilt bring me out of the ſnare which they have hid for me: becauſe thou art my protector.

Into thy hands I commend my ſpirit: thou haſt redeemed me, O Lord God of truth.

Glory be to the Father, &c.

PSALM 90. or 91.

This Pſalm repreſents unto us the Temptations, Dangers, and Evils whereto we are ſubject in this Life; whereof the leaſt are compared to the Fear that ſurpriſes in the Night, and to the Arrows flying in the Day. And the moſt outragious and hazardous reſemble thoſe Enterpriſes which are undertaken in Darkneſs, and in open invaſion, and in the Mid-day Devil. Or they are like the infectious Air, which ſpreads it ſelf in darkneſs; and like the Plague, which rages at Mid-day. We are environed with wicked Spirits (which the Scripture terms fierce and venemous Beaſts) to repreſent unto us the ſeveral Employments they maliciouſly exerciſe over Men. By the Aſpick (who with all his force preſſes one of his Ears againſt the Ground, and ſtops his other with his Tail, to hinder his hearing the Enchantments of the Hunters) ſhe ſignifies ſuch as are obſtinate, perſiſting in evil,

Evil, and in the Love of earthly things. By the Basilisk (who carries his Venom in his Eyes) is signified Envy and Vain-glory. By the Lion (whose Roaring terrifies the other Beasts) is signified Menaces and Persecutions. By the Dragon (who kills whatever he toucheth with his burning Breath) is signified Anger. Then the Royal Prophet shews us in this Psalm, that in the Perils and Dangers we find our selves, we must ever stand upon our guard, God being ever ready, and his Angels, to protect and conduct us. But to be worthy his Protection, 'tis necessary we confide wholly in him, and give unto his Name the whole Glory of our Salvation.

HE that dwelleth in the help of the Highest: shall abide in the protection of the God of heaven.

He shall say to our Lord, Thou art my Protector, and my refuge: my God, I will hope in him.

Because he hath delivered me from the snare of the hunters: and from the sharp word.

With his shoulders shall he overshadow thee: and under his wings thou shalt hope.

With shield shall his truth compass thee: thou shalt not be afraid of the fear in the night.

Of the Arrow flying in the day, of business walking in darkness: of invasion, and the mid-day devil.

A thousand shall fall on thy side, and ten thousand on thy right hand: but to thee it shall not approach.

But thou shalt consider with thine eyes: and shalt see the retribution of sinners.

Becauſe thou, O Lord, art my hope: thou haſt made the Higheſt thy refuge.

There ſhall no evil come to thee: and ſcourge ſhall not approach to thy tabernacle.

Becauſe he hath given his Angels charge of thee: that they keep thee in all thy ways.

In their hands they ſhall bear thee: leſt perhaps thou knock thy foot againſt a ſtone.

Upon the Aſp and the Baſilisk thou ſhalt walk: and thou ſhalt tread upon the Lion and the Dragon.

Becauſe he hath hoped in me, I will deliver him: I will protect him, becauſe he hath known my name.

He ſhall cry to me, and I will hear him: with him I am in tribulation, I will deliver him, and I will glorifie him.

With length of days I will repleniſh him: and I will ſhew him my ſalvation.

Glory be to the Father, &c.

PSALM 132. or 133.

The Pſalmiſt exhorts the Clergy to ſing Praiſes to God whilſt the People are aſleep.

BEhold now, bleſs our Lord: all ye ſervants of our Lord.

Which ſtand in the houſe of our Lord: in the courts of the houſe of our God.

In the nights lift up your hands unto the holy places: and bleſs ye our Lord.

Our

Our Lord out of Sion bleſs thee: who made Heaven and earth.

Glory be to the Father, &c.

Ant. Have mercy on me, O Lord, and hear my Prayer.

The HYMN for EVENING.

BEfore the cloſing of the Day,
Creator, thee we humbly pray,
That, for thy wonted Mercies ſake,
Thou us into protection take.

May nothing in our Minds excite
Vain Dreams, and Fantomes of the Night:
Our Enemy repreſs, that ſo
Our Bodies no Uncleanneſs know.

To JESUS, from a Virgin ſprung,
Be Glory given, and Praiſes ſung:
The like to God the Father be,
And Holy Ghoſt eternally. *Amen.*

CHAPTER, *taken out of the Fourteenth Chapter of the Prophet* Jeremy.

BUt thou, O Lord, art in us, and thy holy name is invocated upon us; forſake us not, O Lord our God.

R. Thanks be to God.

Pettit. R. Into thy hands, O Lord, I commend my ſpirit. Into thy hands, O Lord, I commend my Spirit.

V. Thou haſt redeemed us, O Lord God of truth.

R. Into thy hands, O Lord, I commend my ſpirit.

V. Glory be to the Father, and to the Son, and to the Holy Ghoſt.

R. Into thy hands, O Lord, I commend my ſpirit.

V. Keep us, O Lord, as the apple of thy eye.

R. Protect us under the ſhadow of thy wings.

Ant. Save us.

THE SONG OF SIMEON, *Luke* 1.

NOw thou doſt diſmiſs thy ſervant, O Lord, according to thy word, in peace.

Becauſe my eyes have ſeen thy Salvation.

Which thou haſt prepared before the face of all people

A light to the revelation of the Gentiles, and the glory of thy people Iſrael.

Ant. Save us, O Lord, waking, and keep us ſleeping; that we may watch in Chriſt, and reſt in peace.

THE PRAYERS.

LOrd, have mercy on us. Chriſt have mercy on us. Lord, have mercy on us.

Pater

Pater noſter, &c.

V. And lead us not into temptation.

R. But deliver us from evil.

I believe in God, *&c.*

V. The Reſurrection of the Fleſh.

R. And Life everlaſting. *Amen.*

V. Thou art bleſſed, Lord God of our Fathers.

R. And laudable and glorious for ever.

V. Let us bleſs the Father, and the Son, with the Holy Ghoſt.

R. Let us praiſe and ſuper-exalt him for ever.

V. Bleſſed art thou Lord, in the Firmament of Heaven.

R. And laudable, and glorious, and ſuper-exalted for ever.

V. The Almighty and Merciful Lord bleſs and keep us. *R.* Amen.

V. Vouchſafe, O Lord, to keep us.

R. This night without Sin.

V. Have mercy on us, Lord.

R. Have mercy on us.

V. Let thy mercy, O Lord, come on us.

R. Even as we have truſted in thee.

V. O Lord, hear my Prayer.

R. And let my Cry come unto thee.

V. Our Lord be with you.

R. And with thy Spirit.

Let us Pray.

VIſit, we beſeech thee, O Lord, this Habitation, and repel far from it all Snares of the Enemy; Let thy holy Angels dwell therein, to preſerve us in peace, and thy Bleſſing be upon us for ever, through our Lord Jeſus Chriſt thy Son, who with thee liveth and Reigneth in the Unity of the Holy Ghoſt, One God for ever and ever. *Amen.*

V. Our Lord be with you.
R. And with thy Spirit.
V. Let us bleſs our Lord.
R. Thanks be to God.

THE BLESSING.

V. The Almighty and Merciful Lord, the Father, the Son, and the Holy Ghoſt, bleſs and keep us. *R.* Amen.

THE ANTHYMN OF THE HOLY VIRGIN.

HAil Queen, advanc'd to heavenly Reign;
Hail Lady of th' Angelick Train;
Hail Root, hail Gate, that did diſcloſe
The Light which to the World aroſe.
Virgin, rejoyce, whoſe Form divine
All others Beauty do's out-ſhine;
Be ever bleſs'd, thrice-beauteous Maid,
By thee let Chriſt be for us pray'd.

V. Vouchſafe

V. Vouchsafe that I praise thee, O sacred Virgin.

R. Give me force against my Enemies.

Let us Pray.

GRant, O merciful God, defence unto our Frailty; that we, who make Commemoration of the Holy Mother of God, may by the help of her Intercession arise from our Iniquities; Through the same Jesus Christ our Lord. *R.* Amen.

V. Let the Divine Help always remain with us. *R.* Amen.

THE NIGHT-OFFICE ON WEDNESDAY IN Holy-Week,

FOR *THURSDAY* at *MATTINS.*

ON this Day the Church repreſents unto us, That Jeſus Chriſt ſupped with his Apoſtles, waſhed their Feet, prayed in the Olive-Garden; and that he was betrayed by *Judas* into the hands of the Jews.

Theſe three following Days, after having ſaid, *Pater noſter*, *Ave Maria*, and *Credo*, at *Mattins* and *Prime*, without farther Ceremony they begin *Mattins* and *Veſpers* with an *Anthymn* of the Firſt Pſalm; and every *Anthymn* is repeated as on double Feaſts.

Domine

Domine labia mea, &c. and *Deus in Adjutorium*, are omitted, to ſignifie, that Jeſus Chriſt was then abandoned by his Father to Torments and Death. The Invitatory is likewiſe omitted.

Neither the Hymn nor *Gloria Patri* are ſaid, to ſhew us, that the Honor due to the Bleſſed Trinity was violated by the exceſſive Wickedneſs and Infidelity of the Jews.

Fifteen Wax Tapers are lighted, becauſe there are recited two Canticles and thirteen Pſalms in the *Mattins* and *Laudes*, which are all ſung under one and the ſame *Anthymn*. Whereby are repreſented unto us the Light of the Faith, which the Prophets in the Old Teſtament foretold unto the People. And a Taper is extinguiſhed at the end of each Pſalm, to declare, that the Light of that Faith, whereof the Prophets ſpoke unto the Jews, was in them extinguiſhed, after they had crucified the Saviour of the World. And at the end of the Canticle of *Zachary* (the Father of St. *John Baptiſt*) they put not out that Taper (which repreſents Jeſus Chriſt, whom St. *John Baptiſt* declared to be the true Light of the World) to ſhew, that tho' Jeſus Chriſt died according to his Humanity, yet that he was always living according to his Divinity. They alſo hide that Taper, to ſignifie, that the Divinity of Jeſus Chriſt was hid under the Veil of his Humanity. It likewiſe repreſents Jeſus Chriſt in his Sepulcher. Afterwards they ſhew the lighted Taper, to repreſent his Reſurrection.

AT THE FIRST NOCTURN.

PSALM 68.

That which the Royal Prophet foretold in this Pſalm, of the Myſtery of the Paſſion of Jeſus Chriſt, the Church propoſes unto us, according to the Explication left us by the Apoſtles, as well in the Book of their Acts, and in their Epiſtles, as in the Book of Goſpels. Firſt, She repreſents us with the Sufferings and Death

Death of Jesus Christ; which the Prophet compares to an overflowing of the Waters, and to a Tempest, and to a Wreck. Secondly, She presents us with the Prayer which our Saviour made to God his Father at the access of his Grief, when in the condition of a Slave (which our Infirmities occasion'd) being in appearance forsaken of God his Father, since in his Sufferings he denied him that which he desired through a propension of Humane Nature, wherewith he was clothed; drawing from the bottom of his Heart these Words, full of Love and Piety, *My Father, if it be possible, let the Chalice of my Sufferances pass without my drinking it; however, thy will be done, not mine.* That which he earnestly desired, 'tis that made his Innocency appear, and that he voluntarily suffered those Pains for the Sins of Men, and not for his own, having never committed or been able to commit the least Sin. And though his Passion seems ridiculous, and is an Object of Scandal and Abomination in the judgment of the Jews and Gentiles, yet the Faithful are not thereat troubled. Thirdly, The Church shews us, that in this Psalm the Prophet foretells how our Saviour was to be betrayed by one of his Disciples, and abandoned by his others, and how many Outrages and Contempts the Jews would cast upon him. Fourthly, In this Psalm is declared the Zeal Jesus Christ had for the Honor of his Father, his Resignation to his Father's Will, his Submission to his Conduct, and his Contempt of his own proper Interest: For so the Apostle St. *Paul*, in the fifteenth Chapter of his Epistle to the *Romans*, explicates one part of this Psalm. Fifthly, According to St. *Luke*, in the first Chapter of the *Acts of the Apostles*; and of St. *Paul*, in the second Chapter of his Epistle to the *Romans*, in this Psalm is described the Punishment which was prepared for the Traytor *Judas*, and the other Persecutors of Jesus Christ, wherewith this adorable Saviour threatens them, not through any Hate or Revenge, but through the Zeal of God's Justice, considering the Reprobation of those Wretches in the Decrees of his Providence. Sixthly, We are instructed in this Psalm, That Jesus Christ having by his Death repaired the Honor of God his Father, he was also to rise again and build his Church, which through Sin was lost, and establish his Faithful in the possession of the Heavenly Inheritance signified by *Jerusalem*, and lost by Sin: Establishing on Earth a more agreeable Sacrifice than that of Calves (which was offer'd him in the Old Law) to wit, the Sacrifice of his own Body and Blood.

Ant. The

Ant. The zeal of thy houſe hath eaten me: and the reproaches of them that reproached thee, fell upon me.

SAve me, O God: becauſe waters are entred into my Soul.

I ſtick faſt in the mire of the depth: and there is no ſure ſtanding.

I am come into the depth of the ſea: and a tempeſt hath overwhelmed me.

I have laboured crying, my jaws are made hoarſe: my eyes have failed, whilſt I hope in my God.

They are multiplied above the hairs of my head: that hate me without cauſe.

Mine enemies are made ſtrong, that have perſecuted me unjuſtly: then did I pay the things that I took not.

O God, thou knoweſt my fooliſhneſs: and mine offences are not hid from thee.

Let them not be aſhamed upon me: which expect thee, O Lord, Lord of hoſts.

Let them not be confounded upon me: that ſeek thee, O God of Iſrael.

Becauſe for thee have I ſuſtained reproach: confuſion hath covered my face.

I am become a foreigner to my brethren: and a ſtranger to the ſons of my mother.

Becauſe the zeal of thy houſe hath eaten me: and the reproaches of them that reproached thee, fell upon me.

And

And I covered my ſoul in faſting: and it was made a reproach to me.

And I put hair-cloth upon my garment: and I became a parable to them.

They ſpake againſt me that ſate in the gate: and they ſung againſt me that drank wine.

But I my prayer to thee, O Lord: a time of thy good pleaſure, O God.

In the multitude of thy mercy hear me: in the truth of thy ſalvation.

Deliver me out of the mire, that I ſtick not faſt: deliver me from them that hate me, and from the depths of waters.

Let not the tempeſt of water drown me, nor the depth ſwallow me: neither let the pit ſhut his mouth upon me.

Hear me, O Lord, becauſe thy mercy is benign: according to the multitude of thy commiſerations have reſpect to me.

And turn not away thy face from thy ſervant: becauſe I am in tribulation, hear me ſpeedily.

Attend to my ſoul, and deliver it: becauſe of mine enemies deliver me.

Thou knoweſt my reproach: and my confuſion, and my ſhame.

In thy ſight are all they that afflict me: my heart hath looked for reproach and miſery.

And I expected ſomebody that would be ſorry together with me, and there was none: and that would comfort me, and I found not.

And

And they gave me gall for my meat: and in my thirſt they gave me vineger to drink.

Let their table be made a ſnare before them: and for retributions, and for a ſcandal.

Let their eyes be darkned, that they ſee not: and make their back crooked always.

Pour out thy wrath upon them: and let the fury of thy wrath overtake them.

Let their habitation be made deſert: and in their tabernacles let there be none to dwell.

Becauſe whom thou haſt ſtrucken, they have perſecuted: and upon the ſorrow of my wounds they have added.

Add thou iniquity upon their iniquity: and let them not enter into thy juſtice.

Let them be put out of the book of the living: and with the juſt let them not be written.

I am poor and ſorrowful: thy ſalvation, O God, hath received me.

I will praiſe the name of God with canticle: and will magnifie him in praiſe.

And it ſhall pleaſe God more than a young calf: that bringeth forth horns and hoofs.

Let the poor ſee and rejoyce: ſeek ye God, and your ſoul ſhall live.

Becauſe our Lord hath heard the poor: and he hath not deſpiſed his priſoners.

Let the heavens and earth praiſe him: the ſea, and all the creeping beaſts in them.

Becauſe God will ſave Sion: and the cities of Juda ſhall be built up. And

And they ſhall inhabit there: and by inheritance they ſhall get it.

And the ſeed of his ſervants ſhall poſſeſs it: and they that love his name ſhall dwell in it.

Ant. The zeal of thy houſe hath eaten me: and the reproaches of them that reproached thee, fell upon me.

PSALM 69.

In this and the following Pſalm the Church repreſents unto us, how that Jeſus Chriſt, when in his Paſſion he ſeemed to be overcome and conquered by his powerful Enemies; that he then was delivered by his Reſurrection from the Power of Death, and glorioufly aſcended into Heaven: Thereby ſhewing unto us partly the Pains the Wicked muſt endure, after the contemptible and unconſtant Happineſs they have had in this World; and partly ſhewing us what we ought to contemn in this Life, and what we muſt hope for in the next.

Ant. Let them be turned away backward, and bluſh for ſhame: that will me evils.

INcline unto my aid, O God: O Lord, make haſte to help me.

Let them be confounded and aſhamed: that ſeek my ſoul.

Let them be turned away backward, and bluſh for ſhame: that will me evils.

Let them be turned away forthwith aſhamed: that ſay to me, Well, well.

Let all that ſeek thee rejoyce, and be glad in thee: and let them ſay always, Our Lord be magnified, who love thy ſalvation.

But

But I am needy and poor: O God, help me.

Thou art my helper and deliverer: O Lord, be not ſlack.

Ant. Let them be turned away backward, and bluſh for ſhame: that will me evils.

PSALM 70.

Ant. My God, deliver me out of the hand of the ſinner.

IN thee, O Lord, I have hoped, let me not be confounded for ever: in thy juſtice deliver me, and receive me.

Incline thy ear to me: and ſave me.

Be unto me for a God protector, and for a ſaced place: that thou maiſt ſave me.

Becauſe thou art my firmament: and my refuge.

My God, deliver me out of the hand of ſinner: and out of the hand of him that doth againſt the law, and of the unjuſt.

Becauſe thou art my patience, O Lord: O Lord, my hope from my youth.

Upon thee have I been confirmed from the womb: from my mothers belly thou art my protector.

In thee is my ſinging always: I was made to many as a wonder, and thou art a ſtrong helper.

Let my mouth be filled with praiſe: that

I may

I may ſing thy glory, all the day thy greatneſs.

Reject me not in the time of old age: when my ſtrength ſhall fail, forſake me not.

Becauſe mine enemies have ſaid to me: and they that watched my ſoul conſulted together,

Saying, God hath forſaken him, purſue and take him: becauſe there is none to deliver.

O God, be not far from me: my God, have reſpect to mine aid.

Let them be confounded and fail that detract from my ſoul: let them be covered with confuſion and ſhame, that ſeek evils to me.

But I will always hope: and will add upon all thy praiſe.

My mouth ſhall ſhew forth thy juſtice, all the day thy ſalvation: becauſe I have not known learning, I will enter into the powers of our Lord: O Lord, I will be mindful of thy juſtice only.

O God, thou haſt taught me from my youth: and until now I will pronounce thy marvellous works.

And unto ancient age, and old age, O Lord, forſake me not: until I ſhew forth thy arm to all the generation that is to come.

Thy might and thy juſtice, O God, even to the higheſt, great marvels, which thou haſt

haſt done: O God, who may be like to thee?

How great tribulations haſt thou ſhewed me, many and evil: and turning thou haſt quickned me, and from the depths of the earth thou haſt brought me back again.

Thou haſt multiplied my magnificence: and being turned, thou haſt comforted me.

For I alſo will confeſs to thee in the inſtruments of Pſalm thy truth: O God, I will ſing to thee on the Harp, holy One of Iſrael.

My Lips ſhall rejoyce when I ſhall ſing to thee: and my ſoul which thou haſt redeemed.

Yea and my tongue all the day ſhall meditate thy juſtice: when they ſhall be confounded and aſhamed that ſeek evils to me.

Ant. My God, deliver me out of the hand of the ſinner.

V. Let them be turned away backward, and bluſh for ſhame: that will me evils.

Pater noſter, &c.

The Beginning of the *Lamentations* of the Prophet *Jeremy*.

Jube Domine, &c. is omitted; nor is the Bleſſing given before the reading of theſe *Lamentations*, to ſhew that the Author of all Bleſſing is dead.

Under the Figure of the Sufferances of the Prophet *Jeremy*, of the Ruine of *Jeruſalem*, and of the Captivity of the *Iſraelites*

in *Babylon* for their Sins, the Church repreſents us the Sufferings of Jeſus Chriſt, and the Evils the Jews drew on themſelves by putting to death this Divine Saviour.

I. LESSON, *taken out of the Firſt Chapter.*

ALEPH.

Theſe Hebrew Letters of the Alphabet ſhew the beginning of each Verſe, the firſt Word beginning with one of theſe Letters. And the Church propoſes it to ſignifie unto us, that theſe *Lamentations* of the Prophet *Jeremy* are the Alphabet of penitent Souls, wherein they ought to learn how to meditate on the Sufferances of Jeſus Chriſt, and on thoſe Pains which through their Sins they deſerve.

HOw doth the city full of people, ſit ſolitary? how is the lady of the Gentiles become as a widow? the princeſs of provinces is made tributary.

BETH.

Weeping ſhe hath wept in the night, and her tears are on her cheeks: there is none to comfort her of all her dear ones: all her friends have deſpiſed her, and are become her enemies.

GHIMEL.

Judas is gone into tranſmigration, becauſe of affliction and the multitude of bondage: ſhe hath dwelt among the Gentiles, neither hath ſhe found reſt: all her perſecutors have apprehended her within the ſtraits.

DALETH.

DALETH.

The ways of Sion mourn, becauſe there are none that come to the ſolemnity: all her gates are deſtroyed, her prieſts ſighing, her virgins loathſom, and her ſelf is oppreſſed with bitterneſs.

HE.

Her adverſaries are made in the head, her enemies are enriched: becauſe our Lord hath ſpoken upon her for the multitude of her iniquities: her little ones are led into captivity before the face of the afflicter.

Tu autem Domine, &c. is omitted, to ſhew, that the Jews through their own preſumption are very far from the way of truth, and that their cruel obſtinacy has debarred them the way of Mercy, becauſe they killed him by whom Mankind was to obtain it; but the following words are ſaid.

By which the Church repreſents unto us, That the Obſtinacy of the Jews, and their perſeverance in Wickedneſs, was the cauſe of thoſe Evils which afterwards befel them. And under the name of *Jeruſalem* ſhe exhorts us to convert our ſelves to God with our whole Heart, leſt we fall into the like Reprobation with the Jews.

Jeruſalem, Jeruſalem, Convert unto the Lord thy God.

The Church having repreſented unto us the Complaints the Prophet *Jeremy* uttered from the very bottom of his Heart, in the bitterneſs of his Grief; ſhe propoſes unto us that Prayer Jeſus Chriſt made unto God his Father in the heighth of his Affliction, being charged with the Infirmities of Humane Nature; and the Counſel he gave to his Diſciples when the Hour of his Paſſion drew nigh; to teach us, firſt, That if in the Traverſes of this Life we find that we do not obtain the Effect of our Prayer, and that any thing ſhould happen contrary to what we beg of God, however we ought to bear it patiently, and give God thanks for all things; and we muſt no ways doubt, but that Gods Will is more for our Benefit, than our own Deſires. Secondly, That if our Life be ſo full of Tentation, it ſelf may well be termed a Tentation, we then always watch with great care, and pray continually with great fervor and aſſiduity, to protect us from falling into Tentations.

ON mount Olivet Jeſus prayed unto his Father (ſaying) Father, if it may be, let this Chalice paſs from me: for the ſpirit is quick, but the fleſh infirm. Thy Will be done.

V. Watch ye, and pray, that you enter not into tentation. The ſpirit indeed is prompt, but the fleſh is weak. Thy Will be done.

II. LESSON.

VAU.

AND from the daughter of Sion all her beauty is departed: her princes are become rams not finding paſtures; and they are gone without ſtrength before the face of the purſuer.

ZAIN.

ZAIN.

Jeruſalem hath remembred the days of her affliction, and prevarication of all her things worthy to be deſired, which ſhe had from the days of old, when her people fell in the enemies hand, and there was no helper; the enemies have ſeen her, and have ſcorned her ſabbaths.

HECH.

Jeruſalem hath ſinned a ſin, therefore is ſhe made unſtable: all that did glorifie her, have deſpiſed her, becauſe they have ſeen her ignominy: but ſhe ſighing is turned backward.

TETH.

Her filthineſs is on her feet, neither hath ſhe remembred her end: ſhe is pulled down exceedingly, not having a comforter. See, O Lord, mine affliction, becauſe the enemy is exalted.

Jeruſalem, Jeruſalem, Convert unto the Lord thy God.

The Church having declared unto us the Deſpair and Blindneſs of the Jews in their Afflictions, She alſo propoſes unto us the Counſel Jeſus Chriſt gave to his Diſciples, when he grieved at the approaching of the Hour of his Paſſion; to wit, To watch and pray with him: ſhewing us, That it was not for him,

but for themſelves, that he commanded them to watch and pray. She alſo teacheth us, That if the Apoſtles ſhewed ſo much fear whilſt our Saviour ſuffered, how far greater reaſon have we to fear, ſince we our ſelves are the cauſe of his Sufferings.

R. My ſoul is ſorrowful even unto death; ſtay here and watch with me; ye ſhall now behold a multitude that will environ me. Ye ſhall fly, and I will go to be immolated for you.

V. Behold, the hour approacheth, and the Son of man ſhall be delivered into the hands of ſinners; Ye ſhall fly away, and I will go to be immolated for ye.

III. Lesson.

JOD.

THe enemy hath thruſt his hand to all her things worthy to be deſired; becauſe ſhe hath ſeen the Gentiles enter into her ſanctuary, of whom thou gaveſt commandment that they ſhould not enter into thy church.

CAPH.

All her people ſighing, and ſeeking bread: they have given all precious things for meat to refreſh the ſoul. See, O Lord, and conſider, becauſe I am become vile.

LAMED.

LAMED.

O all ye that paſs by the way, attend and ſee if there be ſorrow like to my ſorrow; becauſe he hath made vintage of me, as our Lord hath ſpoken in the day of the wrath of his fury.

MEM.

From on high he hath caſt a fire into my bones, and hath taught me: he hath ſpread a net for my feet, he hath turned me backward: he hath made me deſolate, all the day conſumed with ſorrow.

NUN.

The yoke of mine iniquities hath watched, they are folded together in his hand, and put upon my neck: my ſtrength is weakned: our Lord hath given me into the hand from which I cannot riſe.

Jeruſalem, Jeruſalem, Convert unto the Lord thy God.

If the Jews deſervedly ſuffered all thoſe Miſeries foretold by the Prophet *Jeremy*, what Calamities do they not merit, for putting to death the Saviour of the World, who ſuffered Death, only becauſe he was charged with the Sins of Men, and becauſe he would ſatisfie for us the Rigor of the Juſtice of God his Father?

R. Behold we have ſeen him, and there

was no ſightlineſs, and we were deſirous of him: he hath born our infirmities, and our ſorrows he hath carried: But he was wounded for our iniquities, and with the weight of his ſtripe we are healed. He ſurely hath born our infirmities, and our ſorrows he hath carried; with the weight of whoſe ſtripe we are healed.

V. Behold we have ſeen him, and there was no ſightlineſs, and we were deſirous of him: he hath born our infirmities and our ſorrows he hath carried: But he was wounded for our iniquities, and with the weight of his ſtripe we are healed.

THE SECOND NOCTURN.

PSALM 71.

The Church repreſents us with the Reign of *Solomon*, as being a Figure of the Reign of Jeſus Chriſt; ſhewing us with what Zeal King David deſired the Reign of this Divine Saviour, whom he acknowledged to be his Lord and King according to his Divinity, as he ought to be his Son according to his Humanity.

Ant. Our Lord ſhall deliver the poor from the mighty: and the poor which had no helper.

O God, give thy judgment to the king: and thy juſtice to the ſon of the king.

To judge thy people in juſtice: and thy poor in judgment.

Let

Let the mountains receive peace for the people: and the little hills juſtice.

He ſhall judge the poor of the people, and ſhall ſave the children of the poor: and he ſhall humble the calumniator.

And he ſhall continue with the ſun, and before the moon: in generation and generation.

He ſhall deſcend as rain upon a fleece: and as drops diſtilling upon the earth.

There ſhall riſe in his days juſtice, and abundance of peace: until the moon be taken away.

And he ſhall rule from ſea unto ſea: and from the river even to the ends of the round world.

Before him ſhall the Ethiopians fall down: and his enemies ſhall lick the earth.

The kings of Tharſis, and the Iſlands ſhall offer preſents: the kings of the Arabians, and of Saba ſhall bring gifts.

And all kings of the earth ſhall adore him: all nations ſhall ſerve him.

Becauſe he ſhall deliver the poor from the mighty: and the poor which had no helper.

He ſhall ſpare the poor and needy: and he ſhall ſave the ſouls of the poor.

From uſuries and iniquities he ſhall redeem their ſouls: and their name ſhall be honorable before him.

And he ſhall live, and there ſhall be given him

him of the gold of Arabia, and they ſhall adore it always: all the day they ſhall bleſs him.

And there ſhall be a firmament in the earth in the tops of the mountains, the fruit thereof ſhall be extolled far above Libanus: and they ſhall flouriſh of the city, as the graſs of the earth.

Be his name bleſſed for ever: before the ſun his name is permanent.

And all the tribes of the earth ſhall be bleſſed in him: all nations ſhall magnifie him.

Bleſſed be our Lord, the God of Iſrael: who doth only merveilous things.

And bleſſed be the name of his Majeſty for ever: and all the earth ſhall be filled with his Majeſty. Be it, Be it.

Ant. Our Lord ſhall deliver the poor from the mighty: and the poor which had no helper.

PSALM 72.

The Church repreſents unto us, by the example of the Sufferances of Jeſus Chriſt, the Grace of the New Teſtament (which this adorable Saviour came to declare unto the World) appertains to Life everlaſting, and not this tranſitory one, which paſſes with the Time, wherein God beſtows even on the Wicked, worldly Felicities, to the end that the Rich and the Good ſhould not propoſe to themſelves a Reward of Happineſs in this World, for ſuch Services they render God. She likewiſe ſhews, that this Truth was declared even to the Saints of the Old Teſtament. She therefore propoſes unto us the 72. Pſalm, wherein the Royal Prophet mentions a Man who repents himſelf for having ſerved God out of Self-intereſt, not having a juſt Heart, but

but ever inclined it ſelf to temporal Rewards, ſeeing that the Wicked abounded in the Goods of the Earth; and who was much troubled, almoſt to deſpair, thinking God took no care of Humane Affairs: But theſe criminal Thoughts being laid aſide by the Authority of the Saints, he is forced to penetrate into ſo profound a Secret as with all his Endeavors and Studies he can never diſcover, until he is entred the Sanctuary of God, and known his laſt End: that is to ſay, until he hath received the Holy Ghoſt, who inſtructs him to deſire better things, and ſhews him what Pains the Wicked will ſuffer after they have enjoyed the fleeting and tranſitory Pleaſures of this World.

Ant. The wicked have thought, and have ſpoken wickedneſs: they have ſpoken iniquity on high.

HOw good is God to Iſrael: to them that are of a right heart.

But my feet were almoſt moved: my ſteps almoſt ſlipped.

Becauſe I have had zeal upon the wicked: ſeeing the peace of ſinners.

Becauſe there is no reſpect to their death: and ſtability in their plague.

In the labors of men they are not: and with men they ſhall not be ſcourged.

Therefore hath pride held them: they are covered with their iniquity and impiety.

Their iniquity hath proceeded as it were of far: they have paſſed into the affection of the heart.

They have thought and have ſpoken wickedneſs: they have ſpoken iniquity on high.

They have ſet their mouth unto heaven: and their tongue hath paſſed in the earth.

There-

Therefore will my people return here: and full days ſhall be found in them.

And they have ſaid, How doth God know: and is there knowledge in the Higheſt?.

Lo, the ſinners themſelves, and they that abound in the world, have obtained riches.

And I ſaid, Then have I juſtified my heart without cauſe: and have waſhed my hands amongſt innocents.

And have been ſcourged all the day: and my chaſtiſings in the mornings.

If I ſaid, I ſhall ſpeak this: behold, I reproved the nation of thy children.

I thought to know this thing: it is labor before me.

Until I may enter into the ſanctuary of God: and may underſtand concerning their latter end.

But yet for guiles thou haſt put it to them: thou haſt caſt them down whilſt they were elevated.

How are they brought into deſolation? they have failed ſuddenly: they have periſhed for their iniquity.

As the dream of them that riſe, O Lord: in thy city thou ſhalt bring their image to nothing.

Becauſe my heart is inflamed: and my reins are changed.

And I am brought to nothing: and know not.

As a beaſt am I become with thee: and I always with thee.

Thou haſt held my right hand: and in thy will thou haſt conducted me, and with glory thou haſt received me.

For what is to me in heaven: and beſides thee, what would I upon earth?

My fleſh hath fainted, and my heart: God of my heart, and God my portion for ever.

For behold, they that make themſelves far from thee ſhall periſh: thou haſt deſtroyed all that fornicate from thee.

But it is good for me to cleave to God: to put my hope in our Lord God.

That I may ſhew forth all thy praiſes: in the gates of the daughter of Sion.

Ant. The wicked have thought and have ſpoken wickedneſs: they have ſpoken iniquity on high.

PSALM 73.

The Church repreſents unto us, That as the Prophet *David* foretold the Deſtruction of *Jeruſalem*, and the Evils that were like to befal the Jews; and conſidering the Love God had heretofore for the Iſraelites, and the Wonders he had done in their favour; She demands their Converſion of his Divine Majeſty, thereby to preſerve the reſt from that imminent Danger they are in of being Shipwreck'd: And that the Infidels might not rejoyce at the Miſeries of that People, on whom God had once heaped ſo many Bleſſings; and that they might acknowledge, that 'tis a Chaſtiſement wherewith God puniſheth their Infidelity and Sins.

Ant.

Ant. Ariſe, O Lord, and judge my cauſe.

WHy haſt thou, O God, repelled for ever: is thy fury wrath upon the ſheep of thy paſture?

Be mindful of thy congregation: which thou haſt poſſeſſed from the beginning.

Thou haſt redeemed the rod of thine inheritance: mount Sion, in which thou haſt dwelt.

Lift up thy hands upon their prides for ever: how great things hath the enemy done malignantly in the holy place?

And they that hate thee have gloried: in the midſt of their ſolemnity.

They have ſet their ſigns for ſigns: and have not known as in the iſſue on high.

As in a wood of trees they have with axes cut out the gates thereof together: in hatchet and chip-ax they have caſt it down.

They have burnt thy ſanctuary with fire: they have polluted the tabernacle of thy name in the earth.

Their kindred together have ſaid in their heart: Let us make all the feſtival days of God to ceaſe from the earth.

Our ſigns we have not ſeen, there is now no prophet: and he will know us no more.

How long, O God, ſhall the enemy upbraid: the adverſary provoke thy name for ever?

Why

Why doſt thou turn away thy hand: and thy right hand, out of the midſt of thy boſom for ever?

But God our king before the worlds: he hath wrought ſalvation in the midſt of the earth.

Thou in thy ſtrength haſt confirmed the ſea: thou haſt cruſhed the head of dragons in the waters.

Thou haſt broken the heads of the dragon: thou haſt given him for meat to the people of the Ethiopians.

Thou haſt broken up fountains and torrents; thou haſt dried the rivers of Ethan.

The day is thine, and the night is thine: thou haſt made the morning and the ſun.

Thou haſt made all the coaſts of the earth: the ſummer and the ſpring, thou haſt formed them.

Be mindful of this, the enemy hath upbraided our Lord: and a fooliſh people hath provoked thy name.

Deliver not to beaſts the ſouls that confeſs to thee: and the ſouls of thy poor forget not for ever.

Have reſpect unto thy teſtament: becauſe they that are obſcure of the earth, are filled with houſes of iniquities.

Let not the humble be turned away being confounded: the poor and needy ſhall praiſe thy name.

Ariſe,

Ariſe, God, judge thy cauſe: be mindful of thoſe thy reproaches, that are from the fooliſh man all the day.

Forget not the voices of thy enemies; the pride of them that hate thee hath aſcended always.

Ant. Ariſe, Lord, and judge my cauſe.

V. My God, deliver me from the hand of the ſinner.

R. And from the hand of the wicked, doing againſt thy law.

IV. Lesson,

Taken out of St. Auguſtin *on the Fifty fourth Pſalm.*

Wherein the Church ſhews us what we muſt conſider on, in the Treaſon of *Judas*, figured unto us in the Prophecy expreſſed in the Fifty fourth Pſalm, under the Figure of *Achitophel's* Treaſon; and reiterating in this Leſſon the Queſtion St. *Auguſtin* propoſes on this Subject; to wit, *Why God permits the Wicked to be?* And then again it ſhews us, by that great Saints Anſwer, That God ſuffers them to live, either to give them time to repent and be converted, or thereby to exerciſe the Vertues of the Juſt.

HEar my Prayer, O God, deſpiſe not my Petition; Attend to me, and hear me. Theſe are the words of one in tribulation, who asks in the height of his Sufferings to be freed from Evil. Let us hear the Evil he complains of, and when he ſhall have told it, let us acknowledge our ſelves in the ſame Affliction;

fliction; that partaking of his Sufferings, we may alſo joyn with him in Prayer. I am made ſorrowful in my exerciſe, and am troubled: Wherein was he troubled? wherein was he made ſorrowful? In my Exerciſes, ſaith he, ſpeaking of the Miſchiefs the Wicked did him, and calling them his Exerciſes. Do not think the Wicked inhabit the earth to no purpoſe, or that God works not ſome Good by them; for he permits them to live, either to amend their Lives, or to exerciſe the Vertues of the Good.

The Church propoſes unto us, how *Judas* by his Treaſon tried our Saviour's Patience; and how inſtead of making good uſe of the time God granted him to repent in, he contrariwiſe, hurried on by his Deſpair, hung himſelf, ending his Life as *Achitophel* finiſhed his, after he had betrayed *David*.

R. My friend betrayed me with the ſign of a Kiſs (ſaying) Whomſoever I ſhall kiſs, the ſame is he, hold him faſt: he did this wicked Sign to compleat a Murder with a Kiſs. This unhappy returned the Price of Blood, and in the end hanged himſelf.

V. It had been good for him if that Man had never been born. This unhappy returned the Price of Blood, and in the end hanged himſelf.

V. Lesson.

By St. *Auguſtin* the Church teacheth us, That there are ſome Evils which we may ſuffer, and that we muſt not hate the Au-

thors of our Miſery; but we ought to love them, and to pray inceſſantly to God for them, nor ever deſpair of their Converſion and Repentance.

WOuld to God thoſe who now tried our Patience were converted, and that with us theirs might be exerciſed: yet as long as they do exerciſe us, let us not hate them; for we know not whether they'l perſevere in their Wickedneſs to the end. And it often happens, that when thou thinkeſt thou hateſt thine Enemy, thou hateſt thy Brother, tho' thou knoweſt it not. 'Tis only of the Devil and his bad Angels Converſion we may deſpair of; for Holy Writ ſhews us, that they are deſtined to eternal Torments and Flames; and againſt whom we ſuſtain an inviſible Conflict, to which the Apoſtle encourageth us, and arms us, ſaying, Our Combate is not againſt Fleſh and Blood, that is, againſt Men whom we ſee; but againſt the Princes, Potentates, and Rulers of the Darkneſs of this World; leſt when he had ſaid, of the World, we ſhould think that the Devils were the Rulers of Heaven and Earth. He ſays not ſimply againſt the Princes and Powers of this World, but adds, which reign in Darkneſs. By the World, he means thoſe that love the World; by the World, he means the Impious and Wicked: He means by the World, that World of which the Goſpel ſpeaks, The World knew him not.

The Church ſhews us what Teſtimonies of Friendſhip Chriſt gave unto *Judas*, even whilſt he was compleating the Treaſon againſt him.

R. *Judas*, a moſt wicked Merchant, kiſſed our Lord; and he, as an innocent Lamb, refuſed not the Kiſs to *Judas*. He delivered Chriſt unto the Jews for a few Pence.

V. It had been better he had never been born; for ſome Pence he delivered Chriſt unto the Jews.

VI. Lesson.

The Church repreſents unto us the Good which Chriſt drew from the Wickedneſs and Cruelty of the Jews, raiſing his Throne of Mercy on the Inſtruments of his Death.

FOr I have ſeen Iniquity and Strife in the City: Behold the Glory of his Croſs. That Croſs which was the Object of his Enemies Scorn, is now placed on the Foreheads of Kings. His Power appeared by the Effects; for he governed the World not with Steel, but Wood. The Wood of the Croſs, which ſeemed to his Enemies only to be worthy of their Scorn, when before it they wagg'd their Heads, ſaying, If he be the Son of God, let him come down from the Croſs: And he ſtretch'd forth his Hands to an unbeleiving and factious People. If therefore he be juſt that lives by Faith, he that wants it is wicked. Wherefore by Iniquity, is under-

ſtood Infidelity. Our Lord therefore ſeeing the Iniquity and Diſobedience which then reigned in the City, ſtretched forth his Hands to the faithleſs and mutinous People, and expecting them, he ſaid, Father, forgive them; for they know not what they do

The Church having here ſhewed us with what an exceſs of Love Jeſus Chriſt prayed unto God his Father, for the Converſion and Salvation of his Perſecutors; She likewiſe declares his Charity and Goodneſs, by endeavouring to withdraw *Judas* from his Wickedneſs, by ſhewing him his Goodneſs in admitting him to ſit at his Table, and permitting him to put his Hand with him into the Diſh, although he knew of his Deſign to betray him, and repreſented unto him the Unhappineſs he was ready to fall into. Whereby 'tis evident, *Judas* cannot attribute his Damnation to any thing but his own Malice and Infidelity.

R. One of my Diſciples ſhall this day betray me; but wo unto him by whom I ſhall be betrayed. It were better for him he had not been born.

V. He that dippeth his hand with me in the Diſh, he ſhall deliver me up into the hands of ſinners. It were better for him he had not been born.

R. One of my Diſciples, *&c.*

THIRD NOCTURN.

PSALM 74.

The Church repreſents unto us, That with a firm Belief and true Acknowledgment we are to expect the Effects of Gods Promiſes in the Calamities and Traverſes of this Life, which Chriſt hath confirmed unto us, not only by the ſacred Oracle of his Bleſſed

Bleſſed Mouth, but alſo by the holy Myſtery of his bitter Paſſion and glorious Reſurrection. Shewing us by his bitter Paſſion, the Hardſhips we are to undergo in this Life; and by his glorious Reſurrection, what we are to hope for in the next. The Church alſo tells the Wicked how much they are to dread and apprehend the ſevere Judgment of God, who leaves no Ill unpuniſh'd, and prepares eternal Flames for ſuch as die in their Iniquities; which the Royal Prophet compares to a Chalice of Wine mixt with Bitterneſs. She alſo exhorts us to repent, and acknowledge that even the temporal Goods which they enjoy in this World, are only from the Bounty of God, and not the Effects of Fortune or their Induſtry; and that they are only given to Man, as conducing to his Salvation.

Ant. I ſaid to the wicked, Speak not iniquity againſt God.

WE will confeſs to thee, G God: we will confeſs, and will invocate thy name.

We will tell thy marveilous works: when I ſhall take a time, I will judge juſtices.

The earth is melted, and all that dwell in it: I have confirmed the pillars thereof.

I ſaid to the wicked, Do not wickedly: and to them that offend, Exalt not the horn.

Exalt not your horn on high: ſpeak not iniquity againſt God.

For neither from the eaſt, nor from the weſt, nor from the deſert mountains: becauſe God is judge.

This man he humbleth, and him he exalteth: becauſe there is a cup in the hand of our Lord of mere wine full of mixture.

And he hath poured it out of this into

that; but yet the dregs thereof are not emptied: all the ſinners of the earth ſhall drink.

But I will ſhew forth for ever: I will ſing to the God of Jacob.

And I will break all the horns of ſinners; and the horns of the juſt ſhall be exalted.

Ant. I ſaid to the wicked, Speak not iniquity againſt God.

PSALM 75.

The Church admoniſheth the Faithful (who are repreſented by the People of *Iſrael*) to thank God for calling them to the Knowledge and Profeſſion of his Holy Name, by his Son our Lord Jeſus Chriſt, who reconciled us to his Father, uniting us by the Tie of Charity, that we might not be at variance with any, but in peace with every one; and who enlightens us from his Throne on high with the Light of his Grace, to make us contemn the tranſitory and periſhable Goods of this World, which the Wicked enjoy, as it were, only in a Dream, and which vaniſh at the Hour of Death. The Church repreſents this Divine Saviour triumphing over the Wicked; and propoſes unto us the Rigor of his Juſtice at his laſt coming, when he ſhall judge the Living and the Dead, with ſo great a Majeſty, and ſuch irreſiſtible Power, that even all the Heavens and Elements ſhall quake and tremble: to the end that the Terror of the Threats of this Laſt Judgment might not only ſtop and prevent the Boldneſs and Raſhneſs of Sinners, and ſecure the Innocency of the Juſt even in the midſt of the Wicked: but alſo that the Wicked, (fearing the Torments wherewith God in his Juſtice puniſhes Offences) might at the ſame time when they dread Chaſtiſement, be reſtrained from ſinning; and by an internal Motion be excited to invoke the Goodneſs of God, which changes their Spirit, and by an admirable Effect of his Grace cures the Corruption and Malice of their Will, and tranſports them not only to fear, but alſo to love him.

Ant. The earth trembled and was quiet: when God aroſe unto judgment.

God

GOd is known in Jewry: in Iſrael his name is great.

And his place is made in peace: and his habitation in Sion.

There he brake the powers of bows: the ſhield, the ſword, and the battel.

Thou doſt illuminate merveilouſly from the eternal mountains: all the fooliſh of heart were troubled.

They ſlept their ſleep: and all the men of riches found nothing in their hands.

At thy reprehenſion, O God of Jacob: they have ſlumbred that mounted on horſes.

Thou art terrible, and who ſhall reſiſt thee? from that time thy wrath.

From heaven thou haſt made thy judgment heard: the earth trembled and was quiet.

When God aroſe unto judgment: that he might ſave all the meek of the earth.

Becauſe the cogitation of man ſhall confeſs to thee: and the remains of the cogitation ſhall keep feſtival-day to thee.

Vow ye, and render to our Lord your God: all ye that round about him bring gifts.

To the terrible, and him that taketh away the ſpirit of princes: terrible to the kings of the earth.

Ant. The earth trembled, and was quiet: when God aroſe unto judgment.

PSALM 76.

The Church here ſhews us, That if the Faithful of the Old Law acknowledg'd their Sufferings to be occaſioned by their Sins, and that they deſerved the Torments they ſuffered, and that they received no Comfort but by conſidering the Effects of Gods Bounty, in the Conduct of his People, whereof there had been great and many Examples given: How much more ought the Faithful of the Law of Grace to be comforted in their Afflictions, by the Example and Promiſes of the Son of God, our Lord and Saviour Jeſus Chriſt; conſidering that what they ſuffer is nothing, if compared to what our Redeemer ſuffered, to take away our Sins, and make us happy? Then it ſhews us the Aſſurance he gives us to obtain by his Merits of God his Father, either to avert the Evils of this Life, or at leaſt to mitigate them, or to enable them to ſupport them, or that he wholly frees them from thoſe Calamities, and afterwards he raiſes them to the enjoyment of that Happineſs wherein there is no fear of Ill, and wherein they cannot loſe the Sovereign Good.

Ant. In the day of my tribulation I ſought God with my hands.

WIth my voice I have cried to our Lord: with my voice to God, and he attended to me.

In the day of my tribulation I ſought God, with my hands in the night before him: and I was not deceived.

My ſoul refuſed to be comforted, I was mindful of God, and was delighted, and was exerciſed: and my ſpirit fainted.

Mine eyes prevented the watch: I was troubled, and ſpake not.

I thought upon old days: and the eternal years I had in my mind.

And

And I meditated in the night with my heart: and I was exercised, and I swept my spirit.

Why, will God reject for ever: or will he not add to be better pleased as yet?

Or will he cut off his mercy for ever: from generation unto generation?

Or will God forget to have mercy: or will he in his wrath keep in his mercies?

And I said, Now have I begun: this is the change of the right hand of the Highest.

I have been mindful of the works of our Lord: because I will be mindful from the beginning of thy merveilous works.

And I will meditate in all thy works: and in thy inventions I will be exercised.

O God, in the holy is thy way: What God is great as our God? thou art the God that dost merveilous things.

Thou hast made thy power known amongst peoples: thou hast with thine arm redeemed thy people, the children of Jacob and Joseph.

The waters saw thee, O God, the waters saw thee: and they were afraid, and the depths were troubled.

A multitude of the sounding of waters: the clouds give a voice.

For indeed arrows do pass: the voice of thy thunder in a wheel.

Thy lightnings shined to the round world;

world: the earth was moved and troubled.

Thy way in the ſea, and thy paths in many waters: and thy ſteps ſhall not be known.

Thou haſt conducted thy people as ſheep: in the hand of Moyſes of Aaron.

Ant. In the day of tribulation I ſought God with my hands.

V. Ariſe, O Lord.

R. And judge my cauſe.

VII. LESSON.

Out of the Firſt Epiſtle of St. Paul *to the* Corinthians, *chap.* 2.

The Church inſtructs us, by the Words of the Apoſtle St. *Paul*, how on that day Jeſus Chriſt being to leave this World and go unto his Father, and that having celebrated the Paſch with his Diſciples, he inſtituted at this laſt Supper he eat with them the bleſſed Sacrament of his Body and Blood, as a perpetual Teſtimony of his Paſſion, and the fulfilling of the Figures of the Old Law, and as the greateſt Miracle he ever did; which he alſo left in his Church, to comfort all the Faithful afflicted by his abſence, and to ingrave in their Hearts a deeper Impreſſion of that Divine Love which he teſtified by dying for us.

In this Seventh Leſſon the Apoſtle treating of the *Agapes* (which were Feaſts inſtituted among the Primitive Chriſtians, in imitation of the laſt Feaſt our Saviour Jeſus Chriſt made with his Apoſtles, to keep Union among the Faithful) he ſpeaks againſt the Rich, who called not the Poor to their Table, but came to the Euchariſt full of Wine and Meat; for, according to the ancient Cuſtom, every one having taken a ſmall Repaſt, he then came unto thoſe Holy Myſteries. But the Council of *Laodice*, held about the Year 364, forbad to celebrate in the Churches this Ceremony of the *Agapes*, for the Irreverences that might be committed; and ſoon after the Apoſtles time they never communicated but faſting, as *Tertullian* witneſſeth.

And

AND this I command; not praiſing it, that you come together not to better, but to worſe. Firſt indeed when you come together into the Church, I hear that there are ſchiſms among you, and in part I believe it: For there muſt be hereſies alſo, that they alſo which are approved may be made manifeſt among you. When you come therefore together in one, it is not now to eat our Lords ſupper: For every one taketh his own ſupper before to eat; And one certes is an hungred, and another is drunk. Why have you not houſes to eat and drink in? or contemn you the church of God, and confound them that have not? What ſhall I ſay to you? praiſe I you in this? I do not praiſe you.

The Church repreſents unto us the Ingratitude and Wickedneſs of the Jews, who endeavoured the Death of our Saviour, whilſt he even fed them with his own Fleſh, and gave them his own Blood to drink: That alſo thoſe by receiving it might have eternal Life; She likewiſe admoniſheth us to take care that we do not crucifie Chriſt in our own ſelves, as the Jews crucified him on the Croſs, by profaning and defiling his precious Blood, and by ſmothering in our Soul the Spirit of his Grace. This adorable Saviour is ſo benign, as to feed us with his own Fleſh; and more, for the love of us he offered himſelf as a Victim. Then what Excuſe have we, if, though we receive ſuch Nouriſhment, we yet perſiſt in our wicked ways? or if in eating the Lamb, we have not being Wolves? if in being fed with his Fleſh, which is as ſweet as Lamb, we deſiſt not from devouring others as Lions? For this Myſtery muſt not only draw us from all Injuſtice and Sin, but alſo take away all Animoſities, though never ſo ſmall; for this is a Myſtery of Peace and Charity.

℟. I was like an innocent Lamb: I was led

led to be immolated, and I did not know it. My enemies made counſel againſt me, ſaying, Come, let us put wood on his bread, and let us root him out from the land of the living.

℣. All my enemies thought evil againſt me; they have ſpoken ill againſt me, ſaying, Come ye, &c.

VIII. Lesson.

The Apoſtle treats of the Inſtitution of the Euchariſt, and ſhews us, that it was inſtituted to the end that by eating that Bread, and drinking that Blood, we might always remember him who died and roſe again for us.

FOr I received of our Lord, that which alſo I have delivered unto you; That our Lord Jeſus, in the night that he was betrayed, took bread: and giving thanks, brake, and ſaid, Take ye, and eat; THIS IS MY BODY, which ſhall be delivered for you: This do ye for the commemoration of me. In like manner alſo the chalice after he had ſupped, ſaying, THIS CHALICE IS THE NEW TESTAMENT IN MY BLOOD: This do ye, as often as you ſhall drink, for the commemoration of me. For as often as you ſhall eat this bread, and drink the chalice, you ſhall ſhew the death of our Lord until he come.

The Church repreſents unto us, how that if we cannot conſider *Judas* his Treaſon without having great indignation againſt him, who after he had been admitted to the ſpiritual Table of his Divine Majeſty, and to that magnificent and terrible Feaſt, and

and after he had received ſo many Teſtimonies of his Friendſhip, yet he delivered and ſold his Maſter by a Kiſs: Wherefore we muſt always be careful of our Actions, and watch with great ſolicitude, leſt we make our ſelves guilty of the Body and Blood of our Lord Jeſus Chriſt, by betraying him, and profaning and violating that Divine Agreement which in our Baptiſm we contracted with him; which we ſhall do, if we receive him with a Mouth full of Impurity and Filth, and with a depraved and impure Soul, after we have received ſo great and many Benefits. 'Twas Avarice that deſtroyed *Judas*; and that's the Precipice from which we muſt defend our ſelves.

It behoveth him who is deſirous to Communicate in memory of Jeſus Chriſt, (who died and roſe again for us) that he be not only clean from all Impurity of Body and Mind, but alſo that he evidently ſhews, that what he do's is in commemoration of him that died and roſe again for us; by declaring, that he is dead to Sin, to the World, and to himſelf, and that he only lives for God in our Lord Jeſus Chriſt.

R. Could you not watch one hour with me, who were ſo reſolved to die for me? But *Judas* ſleeps not; behold how he is coming to betray me into the hands of the Jews.

V. Why do ye ſleep? Ariſe and pray, that ye enter not into temptation: But *Judas* ſleeps not, *&c.*

IX. Lesson.

The Apoſtle ſhews us after what manner we ought to prepare our ſelves to receive the Communion, and with what diligence we ought to examine our Conſcience. We ought to prepare our ſelves for the Participation of the Body and Blood of Jeſus Chriſt, through a true Repentance, proportionable to our Sins. In this Penance each one muſt be ſevere and rigid to himſelf, that having condemned himſelf, he may not be condemn'd by God. Each one muſt ſeat himſelf in the Tribunal of his own Conſcience, there to act againſt himſelf. This Judgment being ſo eſtabliſhed in the Heart of Man, his Thoughts muſt be imagin'd to be Accuſers, his Conſcience the Witneſs, and his Fear

the Executioner: After which, Tears muſt appear, as a kind of Blood trickling from the Soul that confeſſes her ſelf culpable. Alſo the Image of the laſt dreadful Day of Judgment muſt be repreſented before the Eyes, to the end that with dread and Horror we may apprehend the Danger of being caſt into eternal Death. We muſt likewiſe obſerve, according to the Admonition St. *Auguſtin* gives us in the 118. Epiſtle to *Januarius*, That thoſe words of the Apoſtle, *For the other Rules, I ſhall eſtabliſh them when I ſhall be amongſt you*, by which are underſtood the Order of the Office of the Bleſſed Sacrament, and the Sacrifice of the Altar, ſuch as is now celebrated in the Univerſal Church.

THerefore whoſoever ſhall eat this bread, or drink the chalice of our Lord unworthily, he ſhall be guilty of the body and of the blood of our Lord. But let a man prove himſelf; and ſo let him eat of that bread, and drink of that chalice: For he that eateth and drinketh unworthily, eateth and drinketh judgment to himſelf, not diſcerning the body of our Lord. Therefore are there among you many weak and feeble, and many ſleep. But if we did judge our ſelves, we ſhould not be judged. But whiles we are judged, of our Lord we are chaſtiſed, that with this world we be not damned. Therefore, my brethren, when you come together to eat, expect one another. If any man be an hungred, let him eat at home, that you come not together unto judgment. And the reſt I will diſpoſe when I come.

The Church having entertained us with that Divine Banquet which Jeſus Chriſt made, on the Vigil of his Paſſion, to his Diſciples, of his own Body and Blood; and having ſhewed us, that this ſacred Banquet, in which we aſſiſt, is of the ſame nature

nire as that wherein his Apoſtles aſſiſted; and that there is nothing leſs in This, than there was in That; becauſe it was truly Chriſt himſelf who made This, as well as it was he who made the other; and having inſtructed us in the due Preparation to receive him worthily; She as ſoon minds us of the Conſpiracy of the Jews againſt Jeſus Chriſt: thereby to teach us, That there is nothing makes us more firm and vigorous, that animates us, that encourages and fortifies us more againſt the Violence of Temptations and Perſecutions, than the Body and Blood of Jeſus Chriſt; and that nothing renders us ſo capable of drinking of the Cup of Sorrow, than to drink of the Chalice of our Saviour.

R. The Elders of the People conſulted together how they might by ſome wile apprehend Jeſus, and kill him: with ſwords and clubs they came out, as it were to a thief.

V. The Prieſts and Phariſees conſulted together how they might by ſome wile apprehend Jeſus.

R. The Elders of the People, &c.

AT LAUDS.

PSALM 50.

Ant. Be juſtified, O Lord, in thy words: and mayſt overcome when thou art judged.

The Church repreſents unto us, in the Perſon of *David*, the Pattern of a true Penitent; and alſo ſhews us, Firſt, That Sinners

ners must never despair of Gods Mercy, but always acknowledge, that though their Sins are never so great, yet that his Mercy is far greater. *David* received the Sacraments of the Law and Circumcision, whereby the Sins wherein he was conceived were taken away; he also received Holy Unction, and God promised unto him, that from his Loins the Messias should be born, and that he and his Son should build his Temple: And in the mean time *David* becomes an Adulterer and Murderer; but being touched afterwards with a true Penitence and Compunction of Heart, he cried for Mercy unto God, and obtained it.

Secondly, The Church shews us, That all Sinners must follow the Example of *David*, and put their whole confidence in the Mercy of God; that they must always acknowledge their Sins, and ever have them before their Eyes: For will not God vouchsafe to forgive those Sins which Man will not acknowledge? They must consider, that God esteems those Injuries done to their Neighbors as if done to himself; and therefore we ought to render an Account only to him. They must look upon themselves as Lepers, and People rejected and separated from other Men, as impure Men, as Strangers and Profane. They ought to have a pure and sincere Heart: They must shake off the Old Man, to be renewed in God; that is, they must contemn all Pleasures of the Flesh, all Voluptuousness, and all Popular Praise, and settle their whole Love on things invisible and entirely Divine. And it is not sufficient only to correct their Lives, and sin no more; but they must also satisfie unto God for their past Sins and Offences, by a true Compunction, by humble Sighs, by offering up a contrite Heart, and by Alms, which must accompany all the Exercises of Penance. They must suffer all things with Patience and invincible Courage, accepting and receiving their Punishments as just Pains for their Crimes. And in demanding any Favours or Graces from God, they ought not to think they merit them, but only propose to themselves to honor his Magnificence and Bounty, that he may be acknowledged faithful to his Promises, in hearing the truly Penitents; and irreproachable in his Judgment, by chastising Sinners. Lastly, They must edifie their Neighbor by the Example of their good Lives, and endeavor the Conversion of the Wicked: They must beg of God that their Sins may not be the Cause that others should be deprived of the Goods God would have granted unto them by their Intercession, if they had not rendred themselves unworthy of that Ministry; as we see that *David* ask'd of God, that the

Promise

Promiſes he had made to him to employ him in the building of his Temple, ſhould not be without effect; although himſelf was unworthy that Grace, yet that he would pleaſe to grant his Son the favour of finiſhing that great Work: *Deal favourably, O Lord, in thy good will with Sion, and let the walls of Jeruſalem be built up. Then ſhalt thou accept ſacrifice of juſtice, oblations and holocauſts; then ſhall they lay calves upon thy altar.*

HAve mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out mine iniquity.

Waſh me henceforth from my iniquity, and cleanſe me from my ſin.

Becauſe I know my iniquity, and my ſin is always againſt me.

To thee only have I ſinned, and have done evil before thee, that thou maiſt be juſtified in thy words, and mayſt overcome when thou art judged.

For, behold, I was conceived in iniquities: and my mother conceived me in ſins.

For, behold, thou haſt loved truth: the uncertain and hidden things of thy wiſdom, thou haſt made manifeſt to me.

Thou ſhalt ſprinkle me with hyſſop, and I ſhall be cleanſed: thou ſhalt waſh me, and I ſhall be made whiter than ſnow.

To my hearing thou ſhalt give joy and gladneſs: and the bones humbled ſhall rejoyce.

Turn away thy face from my ſins, and blot out my iniquities.

Create a clean heart in me, O God: and renew a right ſpirit in my bowels.

Caſt me not away from thy face: and thy holy Spirit take not from me.

Render unto me the joy of thy ſalvation: and confirm with a principal ſpirit.

I will teach the unjuſt thy ways: and the impious ſhall be converted to thee.

Deliver me from blood, O God, the God of my ſalvation: and my tongue ſhall exalt thy juſtice.

Lord, thou wilt open my lips: and my mouth ſhall declare thy praiſe.

Becauſe if thou wouldſt have had ſacrifice, I had verily given it: with whole burnt offerings thou wilt not be delighted.

A ſacrifice to God, is a troubled ſpirit: a contrite and humble heart, O God, thou wilt not deſpiſe.

Deal favourably, O Lord, in thy good will with Sion: and let the walls of Jeruſalem be built up.

Then thou ſhalt accept ſacrifice of juſtice, oblations, and holocauſts: then ſhall they lay calves upon thy altar.

Ant. Be juſtified, O Lord, in thy words: and mayſt overcome when thou art judged.

PSALM 89.

The Church repreſents unto us, Firſt. That God alone is only Eternal, and that he is our ſole and ſovereign Good. She likewiſe

rch ſhews us, Secondly, The Inconſtancy, Frailty, and Miſeries of Mans Life, whereinto they have put themſelves through their ins. Thirdly, She offers unto us the Means which God pre-pares us, to be delivered, and to get us Eternal Life; which conſiſt in patiently bearing the Puniſhments wherewith he inflicts us, to make us return unto him. Fourthly, She prays unto God to have mercy on us, and to conduct us by the continual aſſi-ſtance of his Grace.

ANTHYMN.

The Church ſhews us, by the Example of our Saviour Jeſus Chriſt, with what Patience we muſt undergo the Evils of this Life, which we deſerve for Sins.

Ant. Our Lord was led like an innocent lamb to the ſlaughter: and he opened not his mouth.

LOrd, thou art made a refuge for us: from generation unto generation.

Before the mountains were made, or the earth and the world formed: from everlaſting even unto everlaſting, thou art God.

Turn not away man into humiliation: thou ſaidſt, Be converted, ye children of men.

Becauſe a thouſand years before thy eyes, are as yeſterday that is paſt;

And as a watch in the night: things that are counted nothing ſhall their years be.

In the morning as an herb he ſhall paſs, in the morning he ſhall flouriſh and paſs: in the evening he ſhall fall, be hardned, and withered.

Becauſe we have fainted in thy wrath: and in thy fury we are troubled.

Thou haſt put our iniquities in thy ſight: our age in the light of thy countenance.

Becauſe all our days have failed: and in thy wrath we have failed.

Our years ſhall be conſidered as a ſpider: the days of our years in them are ſeventy years.

And if in ſtrong ones eighty years: and the more of them labor and ſorrow.

Becauſe mildneſs is come upon us, and we ſhall be chaſtiſed.

Who knoweth the power of thy wrath: and for fear to number thy wrath?

So make thy right hand known: and men learned in heart, in wiſdom.

Turn, O Lord, how long? and be entreated for thy ſervants.

We are repleniſhed in the morning with thy mercy: and we have rejoyced and are delighted all our days.

We have rejoyced for the days wherein thou haſt humbled us: the years wherein we have ſeen evils.

Look upon thy ſervants, and upon thy works: and direct their children.

And let the brightneſs of our Lord God be upon us, and direct thou the works of our hands over us: and the work of our hands do thou direct.

Ant. Our Lord was led like an innocent lamb to the ſlaughter: and he opened not his mouth.

PSALM

PSALM 62.

In one part the Church repreſents unto us, in the Perſon of King *David*, the Happineſs of thoſe who eſteem this World but as a Wilderneſs, and have extreme Grief, becauſe they yet enjoy not God, but who make their hopes of poſſeſſing and enjoying him their ſole Joy and Comfort; preferring the Delights they find in the Mercies of God, before all the periſhable Goods and tranſitory Pleaſures of this World; and who in their Afflictions and Perſecutions put all their Confidence in God, who makes them in the end victorious over their Perſecutors. On the other part, the Church repreſents unto us the Miſery and Unhappineſs of the Wicked, and ſuch as are Enemies to the Juſt.

ANTHYMN.

The Church having in the precedent Pſalm ſhewed unto us how terrible and irreſiſtible Gods Anger is; She now ſhews us, in this *Antiphon*, taken out of the Twenty third Chapter of the Prophet *Jeremy*, that his Wrath is ſo terrible, that the very Prophets themſelves were not able to expreſs and declare his Threats, without trembling for fear.

Ant. My heart is broken in the midſt of me, all my bones have trembled.

O God, my God, to thee I watch from the morning light.

My ſoul hath thirſted to thee: my fleſh to thee very many ways.

In a deſert land, and inacceſſible, and without water: ſo in the holy have I appeared to thee, that I might ſee thy ſtrength and thy glory.

Becauſe thy mercy is better than lives: my lips ſhall praiſe thee.

So will I bleſs thee in my life: and in thy name I will lift up my hands.

As with marrow and fatneſs let my ſoul be filled: and my mouth ſhall praiſe with lips of exultation.

I have been mindful of thee upon my bed: in the morning I will meditate on thee, becauſe thou haſt been my helper.

And in the covert of thy wings I will rejoyce, my ſoul hath cleaved after thee: thy right hand hath received me.

But they in vain have ſought my ſoul, they ſhall enter into the interior parts of the earth: they ſhall be delivered into the hands of the ſword, they ſhall be the portion of foxes.

But the king ſhall rejoyce in God: all ſhall be praiſed that ſwear by him, becauſe the mouth is ſtopped of them that ſpeak wicked things.

PSALM 66.

The Church repreſents unto us, Firſt, With what Fervor and Ardency the Royal Prophet, and the Saints of the Old Teſtament, expected and coveted the Coming of the Meſſias, as being the Author of their Sanctification and Salvation. Secondly, With what a fervent Charity they deſired the Converſion of Infidels, to the end that God might be acknowledged and adored by all the Nations of the Earth.

O God have mercy upon us, and bleſs us: illuminate his countenance upon us, and have mercy on us.

That

That we may know thy way on earth: in all nations thy ſalvation.

Let peoples, O God, confeſs to thee: let all peoples confeſs to thee.

Let nations be glad and rejoyce: becauſe thou judgeſt peoples in equity, and the nations in the earth thou doſt direct.

Let peoples, O God, confeſs to thee, let all peoples confeſs to thee: the earth hath yielded her fruit.

God our God bleſs us, God bleſs us: and let all the ends of the earth fear him.

Ant. My heart is broken in the midſt of me, all my bones have trembled.

The Canticle of Moyses,

Taken out of the Fifteenth Chapter of Exodus.

The Church ſhewing the Faithful, that the Deliverance of the People of *Iſrael* from the Captivity of *Egypt*, is but a Figure of God's Goodneſs in delivering them by his Son Jeſus Chriſt, from the Tyranny of the Devil, and Slavery of Sin: She alſo ſhews them how much they are obliged to ſing Canticles of Praiſe to the Glory of our Lord, with much greater joy than did the *Iſraelites* when they were delivered from the Tyranny of *Pharao*, and the Perſecution of their Enemies.

Antiphon, *taken out of the Fourth Chapter of the Prophet* Barach.

Lord, thou haſt exhorted thy people to put their truſt in thee; and thou haſt comforted them with thy holy grace.

LEt us ſing to our Lord; for he is glorious, gloriouſly magnified: the horſe and the rider he hath thrown into the ſea.

My ſtrength and my praiſe is our Lord: and he is made unto me a ſalvation.

This is my God, and I will glorifie him: the God of my father, and I will exalt him.

Our Lord is a man of war, Omnipotent is his name: Pharaos chariots and his army he hath caſt into the ſea.

His choſen princes are drowned in the red ſea: the depths have overwhelmed them, they are ſunk into the bottom like a ſtone.

Thy right hand, O Lord, is magnified in ſtrength; thy right hand, O Lord, hath ſtricken the enemy: and in the multitude of thy glory thou haſt put down thy adverſaries.

Thou haſt ſent thy wrath, which hath devoured them like ſtubble: and in the ſpirit of thy fury were the waters gathered together.

The flowing water ſtood: the depths were gathered together in the midſt of the ſea.

The enemy ſaid, I will purſue and overtake: I will divide the ſpoils, my ſoul ſhall have his fill.

I will draw forth my ſword: my hand ſhall kill them.

The Spirit blew, and the ſea overwhelmed them:

them: they ſank as lead in the vehement waters.

Who is like to thee among the ſtrong, O Lord? who is like to thee?

Glorious in ſanctity: terrible and laudable, doing merveils?

Thou didſt ſtretch forth thy hand, and the earth devoured them: thou haſt in thy mercy been a guide to the people, which thou haſt redeemed.

And in thy ſtrength thou haſt carried them unto thy holy habitation.

Nations roſe up and were angry: ſorrows poſſeſſed the inhabiters of Philiſthiim.

Then were the princes of Edom troubled, trembling ſeiſed on the ſturdy of Moab: all the inhabiters of Canaam were confounded.

Let fear and dread fall upon them: in the greatneſs of thy arm.

Let them become unmovable as a ſtone, until thy people, O Lord, ſhall paſs: until thy people ſhall paſs this which thou haſt poſſeſſed.

Thou ſhalt bring them in, and plant them in the mountain of thy inheritance: in thy moſt firm habitation, which thou haſt wrought, O Lord.

Thy ſanctuary, Lord, which thy hands have confirmed: our Lord ſhall reign for ever and ever more.

For Pharao on horſeback entred in with his

his chariots and horſemen into the ſea: and our Lord brought back upon them the waters of the ſea.

But the children of Iſrael walked on dry ground in the midſt thereof.

Ant. Lord, thou haſt exhorted thy people to put their truſt in thee; and thou haſt comforted them with thy holy grace.

ANTIPHON, *taken out of the Fifty third Chapter of the Prophet* Iſaie.

The Church having repreſented unto us, under the Figure of the Delivery of the *Iſraelites* from the Captivity of *Egypt*, God's Bounty in freeing us from the Tyranny of the Devil, and Slavery of Sin, by the Merits of his Son our Lord Jeſus Chriſt; She now ſhews, in this *Antiphon*, after what manner he bought us; to wit, by voluntarily ſacrificing himſelf for us.

Ant. He was offered becauſe himſelf would, and he carried our ſins.

PSALM 148.

The Church in the following Pſalms ſhews us the Obligation we have to praiſe God, and to give him Thanks that he has created us, and redeemed us from the Slavery of Sin, by his only Son; and for the Care he has to preſerve us and deliver us from the Temptations, Perſecutions, and other Miſeries of this Life, and for the Promiſe he has made us of Life everlaſting.

PRaiſe ye our Lord from the heavens: praiſe ye him in the high places.

Praiſe ye him all his angels: praiſe ye him all his hoſts.

Praiſe

Praiſe ye him ſun and moon: praiſe him all ye ſtars and lights.

Praiſe him ye heavens of heavens: and the waters that are above the heavens, let them praiſe the name of our Lord.

Becauſe he ſaid, and they were made: he commanded and they were created.

He eſtabliſhed them for ever, and for ever and ever: he put a precept, and it ſhall not paſs.

Praiſe our Lord from the earth: ye dragons, and all the depths.

Fire, hail, ſnow, ice, ſpirit of ſtorms: which do his word.

Mountains, and all little hills: trees that bear fruit, and all cedars.

Beaſts and all cattel: ſerpents and feathered fowls.

Kings of the earth, and all peoples: princes, and all judges of the earth.

Young men and virgins, old with young, let them praiſe the name of our Lord: becauſe the name of him alone is exalted.

The confeſſion of him above heaven and earth: and he hath exalted the horn of his people.

An hymn to all his ſaints: to the children of Iſrael, a people approaching unto him.

PSALM 149.

SIng ye to our Lord a new ſong: let his praiſe be in the church of ſaints.

Let Iſrael be joyful in him that made him: and let the children of Sion rejoyce in their king.

Let them praiſe his name in quire: on timbrel and pſalter let them ſing to him.

Becauſe our Lord is well pleaſed in his people: and he will exalt the meek unto ſalvation.

The ſaints ſhall rejoyce in glory: they ſhall be joyful in their beds.

The exaltations of God in their throat: and two-edged ſwords in their hands.

To do revenge in the nations: chaſtiſements among their peoples.

To bind their kings in fetters: and their nobles in iron manacles.

That they may do in them the judgment that is written: This glory is to all his ſaints.

PSALM 150.

PRaiſe ye our Lord in his holies: praiſe him in the firmament of his ſtrength.

Praiſe ye him in his powers: praiſe ye him according to the multitude of his greatneſs.

Praiſe

Praiſe ye him in the ſound of trumpet: praiſe ye him on pſalter and harp.

Praiſe ye him on timbrel and quire: praiſe ye him on ſtrings and organ.

Praiſe ye him on well-ſounded cymbals: praiſe ye him on cymbals of jubilation. Let every ſpirit praiſe our Lord.

Ant. He was offered becauſe himſelf would, and he carried our ſins.

The Chapter and Hymn are here omitted.

The Chapter is not here ſaid, to ſhew us, that the Jews profited themſelves nothing from the Inſtructions of the Prophets.

The Hymn is alſo here omitted, to ſhew, that the Honor due to God was violated through the Wickedneſs of the Jews, and Perfidiouſneſs of *Judas*; which the Fortieth Pſalm repreſents unto us by the Treaſon of *Achitophel.*

V. The man whom I loved, and in whom I confided;

R. Who did eat my bread, betrayed me through great perfidiouſneſs.

ANTHYMN, *taken out of the Twenty ſixth Chapter of St.* Matthew.

Ant. But the Traytor gave them a ſign, ſaying, Whomſoever I ſhall kiſs, that is he, hold him.

Canticle

Canticle of Zachary, *taken out of the Firſt Chapter of St.* Luke.

The Church propoſes unto us this Canticle of *St. John Baptiſt's* Father, to repreſent unto us the greatneſs of Gods Bounty, and the exceſſive Baſeneſs of the Jews, becauſe God ſent them not only his Prophets to declare unto them the Coming of his Son, the Redeemer of the World; but likewiſe his Forerunner, to advertiſe them, he was now come, and to ſhew them him. Yet were they ſo unhappy as to blind themſelves; and in ſtead of owning and acknowledging him, they by a moſt perfidious Treachery put him to death.

BLeſſed be our Lord God of Iſrael, becauſe he hath viſited and wrought the redemption of his people.

And he hath erected the horn of ſalvation to us, in the houſe of David his ſervant.

As he ſpake by the mouth of his holy prophets, that are from the beginning.

Salvation from our enemies, and from the hand of all that hate us.

To work mercy with our fathers, and to remember his holy teſtament.

The oath which he ſware to Abraham our father, that he would give to us.

That without fear being delivered from the hand of our enemies, we may ſerve him.

In holineſs and Juſtice before him all our days.

And thou child ſhalt be called the prophet of the Higheſt: for thou ſhalt go before the face of our Lord, to prepare his ways.

To

To give knowledge of ſalvation to his people, unto remiſſion of their ſins.

Through the bowels of the mercy of our God, in which the Orient from on high hath viſited us.

To illuminate them that ſit in darkneſs, and in the ſhadow of death; to direct our feet in the way of peace.

All the Tapers being extinguiſhed ſaving one, ſhews us, that the Light of Faith wherewith the Prophets enlightned the Jews, was extinguiſhed in them, by putting to death the Saviour of the World.

The *Church* alſo repreſents unto us, by that one Taper left lighted during the ſinging of the foregoing Canticle, that *JESUS CHRIST*, whom St. *John* declared to be the true Light, though he died according to his Humanity, yet always lived according to his Divinity.

Ant. And the Traytor gave them a ſign, ſaying, Whomſoever I ſhall kiſs, that is he, hold him.

Here the lighted Taper is hid, to ſhew, that the Divinity of *CHRIST* was concealed in his Humanity; according to which he ſuffered himſelf to be delivered into the Hands of the Jews, by a moſt profound and incomprehenſible Obedience.

V. Chriſt was made for us obedient unto death.

Here following they kneel and ſay,

Our Father, *&c.*

Miſerere mei Deus, as before, *p.* 65.

A PRAYER,

To beg God's Mercy towards us, for the Sufferings and Death of his Son Jeſus Chriſt.

LOok down, O Lord, we beſeech thee, upon this thy Family, for which our Lord Jeſus Chriſt doubted not to be betrayed into the hands of the Wicked, and ſo undergo the Torments of the Croſs; who liveth and reigneth with thee in the Unity of the Holy Ghoſt, world without end. *Amen.*

By the Noiſe is repreſented the Commotion of the Jews in apprehending *JESUS CHRIST.* After which the lighted Taper is taken from under the Altar, to ſignifie the Reſurrection of *JESUS CHRIST.*

According to the Cuſtom of *Paris*, the Anthymn of *Benedictus* being repeated, they kneel down, and two Clerks go behind the Altar where the lighted Taper was ſet which repreſented *JESUS CHRIST* the true Light of the World; and there they ſing with the reſt of the Quire the following *Verſicles*, to expreſs the Sighs and Moans of the Women that accompanied our Lord *JESUS CHRIST* to his Paſſion, and to excite in our Hearts the Affections and Sentiments of Piety, in meditating on the Sufferances of *JESUS CHRIST.*

The Clerks. Lord, have mercy on us.

The Quire. Lord, have mercy on us.

The Cl. Lord, have mercy on us, ſpare thy ſervants: Chriſt our Lord became obedient unto death for us.

The Qu. Lord, have mercy on us.

The Cl. Who cameſt into the world to ſuffer for us.

The Qu. Chriſt, have mercy on us.

The Cl. Who haſt ſaid by the mouth of the prophet, (*Oſee, chap.* 13.) I will be thy death, O Death.

The Qu. Chriſt, have mercy on us.

The Cl. Whoſe Hands being ſtretched on the Croſs, didſt draw all the world unto thee.

The Qu. Chriſt, have mercy on us.

The Cl. Meek Lamb, to whom the Wolf gave a mortal Kiſs.

The Qu. Lord, have mercy on us.

The Cl. And thou wouldſt thy ſelf be bound, to free us from the Bonds of Death.

The Qu. Jeſus Chriſt, have mercy on us.

The Cl. Life died on the Wood of the Croſs, and triumphed over Hell and Death.

The Qu. Lord, have mercy on us. Lord, have mercy on us. Spare thy ſervants. Chriſt our Lord became obedient unto death for us.

The Cl. Even to the death of the Croſs.

Miſerere mei, &c. as before, *p.* 65.

The Prayer.

Reſpice Quæſumus, &c. as before, *p.* 80.

AT COMPLINE.

They neither say *Jube Domne Benedicere*, nor give the Blessing, to shew us, that the Author of all Blessing is dead.

The Lesson is likewise omitted, to represent unto us, that the Preaching of the Gospel, and the Voice of them who ought to instruct others to follow *JESUS CHRIST*, did cease during his Passion.

Nor is our Lord's Prayer repeated, to signifie the Trouble and Forgetfulness of the Disciples of our Saviour.

After the Confession and Absolution, the Psalm *Cum invocarem, &c.* is said, as before, *p.* 14. But the Hymn is omitted at the end, to declare, that through the Impiety of the Jews the Honor due to God was violated.

The Chapter is not said, to shew us, that the Jews did not profit by the Instructions of the Prophets.

Nunc dimittis, &c. is said, as before, *p.* 20. to represent the Perfidiousness and Ingratitude of the Jews; who were so blind and obstinate, as not to acknowledge the Saviour of the World.

Then is said the following *Versicle.*

℣. Christ became obedient unto death for us.

After this *Versicle*, the *Pater noster, &c.* is repeated, to instruct us in our Duty to pray and watch against all the Accidents of this Life.

Miserere mei Deus, as before, *p.* 65.
Respice Quæsumus, as before, *p.* 80.

THE

THE NIGHT-OFFICE ON Holy-Thurſday, FOR THE FRIDAY AT *MATTINS.*

FIRST NOCTURN.

PSALM 2.

The Royal Prophet deſcribes the Perſecutions which the Jews and Gentiles raiſed againſt the Meſſias and his People. 2. He deſcribes the Eternal and Temporal Generation of the Meſſias, and the Extent of his Dominion over the whole Earth, what Obſtacle ſoever the Perſecutors could do againſt it. 3. He repreſents the Puniſhments wherewith God threatens the Wicked: For ſo the Apoſtle St. *Peter* explicates this Pſalm, in the Fourth Chapter of the *Acts of the Apoſtles.*

Ant. The kings of the earth ſtood up, and the princes came together in one: againſt our Lord, and againſt his Chriſt.

WHy did the Gentiles rage, and peoples meditate vain things?

The kings of the earth ſtood up, and the princes came together in one, againſt our Lord, and againſt his Chriſt,

Let us break their bonds aſunder: and let us caſt away their yoke from us.

He that dwelleth in the heavens ſhall laugh at them: and our Lord ſhall ſcorn them.

Then ſhall he ſpeak to them in his wrath: and in his fury he ſhall trouble them.

But I am appointed king by him over Sion his holy hill, preaching his precept.

The Lord ſaid to me, Thou art my Son, I this day have begotten thee.

Ask of me, and I will give thee the Gentiles for thy inheritance, and thy poſſeſſion the ends of the earth.

Thou ſhalt rule them in a rod of iron, and as a potters veſſel thou ſhalt break them in pieces.

And now ye kings underſtand: take inſtruction, you that judge the earth.

Serve our Lord in fear: and rejoyce to him with trembling.

Apprehend

Apprehend diſcipline, leſt ſometimes our Lord be wrath, and you periſh out of the juſt way.

When his wrath ſhall burn in ſhort time, bleſſed are all that truſt in him.

Ant. The kings of the earth ſtood up, and the princes came together in one: againſt our Lord, and his Chriſt.

PSALM 21.

Our Lord JESUS CHRIST pronounced the firſt Words of this Pſalm when he was faſtned to the Croſs; and they contain the Prophecy of his bitter Paſſion. And the Royal Prophet having repreſented the Pains and Sufferings of the Son of God, then ſpeaks of his Glory and Empire; and at laſt ſhews us the Advantages that accrue unto the Faithful, and for which they ought to render Thanks unto God. This Divine Saviour, who could not be guilty, having put himſelf in our place, incurred our Obligations, contracted our Debts, and ſatisfied for our Crimes. Likewiſe this Pſalm preſents unto us, That the Sins of Men, wherewith he had loaded himſelf, deſerved that his Father ſhould abandon him to all imaginable Miſery, that thereby he might ſatisfie the Rigor of his Juſtice in all things; and if he addreſſed this Complaint, *My God, my God, Why haſt thou forſaken me?* it was not in his own Perſon he ſpoke it; but in the Perſon of this wretched Infirmity of the Fleſh, wherewith He was clothed; 'twas in the Perſon of the Members of his Myſtical Body, foreſeeing the Deſires and Demands they would offer to his Father and himſelf, by an inclination of Nature, and by a Human Motion of being delivered from Torments and Death. For, What did our Saviour deſire to be delivered from Sufferings and Death, who came only to that end into this World? Or why did he ſpeak thus, as if what hapned unto him was againſt his will, he who had power to render his Soul to God, and to take it again, without any ones being able to take it from him? Theſe Words therefore of this Pſalm repreſent thoſe who in their Miſeries pray unto God to be freed from them. Moreover God ſhews us, that his Eternal Father did not free him from the

Power of the Jews, (who ſcoffed and ſcorned him to death) as before he had ſaved *Noe* from the Deluge, *Lot* from the Fire from Heaven, *Iſaac* from the Sword that threatned his Head, *Joſeph* from a Womans ſlanderous Accuſations and the horror of a Priſon, *Moyſes* from the Fury of the *Egyptians*, *Rahab* from the Deſtruction of his City in *Jericho*, *Suſanna* from falſe Witneſſes, *Daniel* from the Den of Lions, the Three young *Hebrew* Children from the Flames that environ'd them: Whereby he inſtructs us what we are to deſire and beg by the Grace of the New Teſtament; and he teacheth us, that the End for which we are Chriſtians, is not to enjoy Happineſs in this temporal Life, wherein God often leaves us to the Rage of our Enemies; but that 'tis the Eternal Life which under the Name of Chriſtians we muſt endeavour to attain unto; conſidering, that he from whom we take that Name, was uſed in ſuch like manner before us.

Ant. They have divided my garments amongſt them, and upon my veſture have caſt lot.

GOd, my God, have reſpect to me: why haſt thou forſaken me? far from my ſalvation are the words of my ſins.

My God, I ſhall cry by day, and thou wilt not hear: and by night, and not for folly unto me.

But thou dwelleſt in the holy place, the praiſe of Iſrael.

In thee our fathers have hoped: they hoped, and thou didſt deliver them.

They cried to thee, and were ſaved: they hoped in thee, and were not confounded.

But I am a worm, and no man: a reproach of men, and out-caſt of the people.

All that ſee me have ſcorned me: they have ſpoken with the lips, and wagged the head.

He

He hoped in the Lord, let him deliver him: let him save him because he will him.

Because thou art he that hast drawn me out of the womb: my hope from the breasts of my mother.

Upon thee I have been cast from the matrice: from my mothers womb thou art my God, depart not from me.

Because tribulation is very nigh: because there is not that will help.

Many calves have compassed me: fat bulls have besieged me.

They have opened their mouth upon me, as a lion raving and roaring.

As water I am poured out: and all my bones are dispersed.

My heart is made as wax, melting in the midst of my belly.

My strength is withered as a potsheard, and my tongue cleaved to my jaws: and thou hast brought me down into the dust of death.

Because many dogs have compassed me: the counsel of the malignant hath besieged me.

They have digged my hands and my feet: they have numbred all my bones.

But themselves have considered and beheld me: They have divided my garments among them, and upon my vesture have cast lot.

But thou, O Lord, prolong not thy help from me: look tward my defence.

Deliver, O God, my ſoul from the ſword: and mine only one from the hand of the dog.

Save me out of the lions mouth: and my humility from the horns of unicorns.

I will declare thy name to my brethren: in the midſt of the church I will praiſe thee.

Ye that fear our Lord, praiſe him: all the ſeed of Jacob, glorifie ye him.

Let all the ſeed of Iſrael fear him: becauſe he hath not contemned nor deſpiſed the petition of the poor.

Neither hath he turned away his face from me: and when I cried to him, he heard me.

With thee is my praiſe in the great church: I will render my vows in the ſight of them that fear him.

The poor ſhall eat, and ſhall be filled, and they ſhall praiſe our Lord that ſeek after him: their hearts ſhall live for ever and ever.

All the ends of the earth ſhall remember, and be converted to our Lord.

All the families of the Gentiles ſhall adore in his ſight.

Becauſe the kingdom is our Lords: and he ſhall have dominion over the Gentiles.

All the fat ones of the earth have eaten, and adored: in his ſight ſhall all fall, that deſcend into the earth.

And

And my ſoul ſhall live to him: and my ſeed ſhall ſerve him.

The generation to come ſhall be ſhewed to our Lord: and the heavens ſhall ſhew forth his juſtice to the people that ſhall be born, whom our Lord hath made.

Ant. They have divided my garments amonſt them, and upon my veſture they have caſt lot.

Psalm 26.

The Church declares unto us, That we ought not to fear any thing in the Perſecutions and Troubles of this Life, ſince God provides for our Conduct and Salvation: And what Aſſiſtance are we not to expect from him, ſince his only Son was ſacrificed for us? And what ſhould we fear, ſince by his Death he hath overcome whatever could prejudice us? ſince he hath aſcended into Heaven, there to give a Refuge and Sanctuary, which in all our Sufferings and Neceſſities is open to us; ſince from his Throne of Glory he pours upon us his Graces, to ſanctifie us, to conduct us, to make us ſurmount all Obſtacles to our Salvation, and to make our Patience the Shame and Confuſion of our Enemies? Therefore we muſt be careful leſt we render our ſelves unworthy of his Protection; we muſt take heed leſt the Apprehenſions of our Adverſities make us commit unlawful Actions; we muſt be very careful to keep exactly his Commandments, and employ our ſelves wholly to ſerve him, in expectation of that eternal Felicity he has promiſed.

Ant. Falſe witneſſes have riſen up againſt me, and iniquity hath lied to it ſelf.

OUr Lord is my illumination, and my ſalvation: whom ſhall I fear?

Our Lord is the protector of my life: of whom ſhall I be afraid?

Whilſt

Whilſt the harmful approach me, to eat my fleſh.

Mine enemies that trouble me, themſelves are weakned and are fallen.

If camps ſtand together againſt me, my heart ſhall not fear.

If battel riſe up againſt me, in this will I hope.

One thing I have asked of our Lord, this will I ſeek for: That I may dwell in the houſe of our Lord all the days of my life.

That I may ſee the pleaſantneſs of our Lord, and viſit his temple.

Becauſe he hath hid me in his tabernacle: in the day of evils he hath protected me in the ſecret of his tabernacle.

In a rock he hath exalted me: and now he hath exalted my head over mine enemies.

I have gone round about, and have immolated in his tabernacle an hoſt of jubilation: I will ſing and ſay a pſalm unto our Lord.

Hear, O Lord, my voice, wherewith I have cried to thee: have mercy on me, and hear me.

My heart hath ſaid to thee, my face hath ſought thee out: thy face, O Lord, I will ſeek.

Turn not away thy face from me: decline not in wrath from thy ſervant.

Be thou my helper, forſake me not: neither deſpiſe me, O God my Saviour.

Becauſe

Becauſe my father and my mother have forſaken me: but our Lord hath taken me.

Guide me, O Lord, in thy way: and direct me in the right path, becauſe of mine enemies.

Deliver me not into the ſouls of them that trouble me: becauſe unjuſt witneſſes have riſen up againſt me, and iniquity hath lied to it ſelf.

I believe to ſee the good things of our Lord, in the land of the living.

Expect our Lord, do manfully: and let thy heart take courage, and expect thou our Lord,

Ant. Unjuſt witneſſes have riſen up againſt me, and iniquity hath lied to it ſelf.

VERSICLE, *taken out of the One and twentieth Pſalm.*

The Church ſhews us, That the Prophets have with ſuch exactneſs deſcribed every Particular of our Saviour's Paſſion, that they have even mentioned the Diviſion of his Garments amongſt the Soldiers.

℣. They have divided my garments among them.

℟. And upon my veſture they have caſt lot.

THE

THE FIRST LESSON,

Taken out of the Second Chapter of the Lamentations *of the Prophet* Jeremy.

HETH.

OUr Lord hath meant to destroy the wall of the daughter of Sion: he hath stretched out his cord, and hath not turned away his hand from the destruction: and the fore-wall hath mourned, and the wall is destroyed together.

TETH.

Her gates are fastned in the ground: he hath destroyed and broken her bars: her king and her princes in the Gentiles; there is no law, and her prophets have not found vision from our Lord.

JOD.

The ancients of the daughter of Sion have sitten on the ground, they have held their peace: they have sprinkled their heads with dust, they are girded with hair-cloth: the virgins of Jerusalem have cast down their heads to the ground.

CAPH.

CAPH.

Mine eyes have failed for tears, my bowels are troubled, my liver is poured out on the earth, for the deſtruction of the daughter of my people, when the little one and the ſucking fainted in the ſtreets of the town.

Jeruſalem, Jeruſalem, Convert unto the Lord thy God.

RESP.

The Church repreſents unto us, That 'twas through the juſt Judgment of God that thoſe Calamities befel the Jews, which were foretold by the Prophet *Jeremy*, becauſe they offered ſuch Indignities to the Son of God, our Lord JESUS CHRIST.

All my friends have forſaken me, and thoſe that laid ſnares for me have prevailed againſt me; and looking furiouſly upon me, gave me moſt cruel ſtripes, and gave me vineger to drink. He whom I loved hath betrayed me.

V. They threw me among the wicked, and they ſpared not my ſoul: And looking furiouſly on me, *&c.*

II. LESSON.

LAMED.

THey ſaid to their Mothers, Where is the wheat and wine? when they fainted as the wounded in the ſtreets of the city,

city, when they yielded up the ghosts in the bosom of their mothers.

MEM.

Whereto shall I compare thee, or whereto shall I liken thee, O daughter of Jerusalem? Whereto shall I make thee equal, and comfort thee, O virgin daughter of Sion? For great is thy destruction as the sea; who shall heal thee?

NUN.

Thy prophets have seen false and foolish things for thee: neither have they opened thy iniquity, to provoke thee to penance; but they have seen false burdens and banishments for thee.

SAMECH.

All that passed by the way have clapped their hands upon thee: they have hiss'd and mov'd their head upon the daughter of Jerusalem, saying, Is this the city of perfect beauty, the joy of all the earth?

Jerusalem, *Jerusalem*, Convert unto the Lord thy God.

RESP.

The Church declares unto us the Blindness and Obstinacy of the Jews, who could not be brought to Repentance, neither by the Exhortations of the Prophet *Jeremy*, and other Prophets, nor by

by the Admonition of Jeſus Chriſt, though accompanied by many Miracles, nor by thoſe Wonders done at his death, that by Repentance they might have avoided thoſe Miſeries that threatned them: Whereas a Malefactor and a Thief, who had never ſeen Chriſt do any Miracles, and whereof the Jews had been ſo often eye-witneſſes, yet perſiſted in their Wickedneſs of Crucifying him; whilſt the Thief conſidering the Wonders on the Croſs, publickly acknowledged he was God, and confeſſed his Sins with a true Repentance.

R. The vail of the temple was rent, and all the earth trembled. The thief cried from the croſs, ſaying, Be mindful of me, O Lord, when thou ſhalt come into thy kingdom.

V. The rocks were rent, and the graves were opened, and many bodies of the ſaints that ſlept, roſe.

And all the earth trembled.

III. Lesson.

Taken out of the Third Chapter.

ALEPH.

I The man that ſee my poverty in the rod of his indignation.

ALEPH.

He hath led me, and brought me into darkneſs, and not into light.

ALEPH.

Only againſt me he hath turned, and hath converted his hand all the day.

BETH.

BETH.

He hath made my skin old, and my fleſh, he hath broken my bones.

BETH.

He hath built round about me, and he hath compaſſed me with gall and labor.

BETH.

In dark places he hath placed, as the everlaſting dead.

GHIMEL.

He hath built round about againſt me, that I go not forth: he hath aggravated my fetters.

GHIMEL.

Yea, and when I ſhall cry, and ask, he hath excluded my prayer.

GHIMEL.

He hath ſhut up my ways with ſquare ſtones, he hath ſubverted my paths.

Jeruſalem, *Jeruſalem*, Convert unto the Lord thy God.

RESP.

The Church ſhews us, That God being offended at the Ingratitude and Wickedneſs of the Jews, on whom he had beſtowed ſo

ſo many Teſtimonies of his Affection, puniſhed them according to their Crimes.

R. My choſen vine, I have planted thee: how art thou converted into bitterneſs, that thou ſhouldſt crucifie me, and deliver *Barabbas?*

V. I have hedged thee, and have picked the ſtones from thee; and I have built a tower: How art thou converted, *&c.*

R. My vine, *&c.*

SECOND NOCTURN.

PSALM 37.

In this Pſalm the Royal Prophet preſents us with the Duties of a true Penitent, which conſiſt, Firſt, To be ſenſible of the noiſomneſs of our Sins. Secondly, To acknowledge that in Juſtice we deſerve all ſorts of Puniſhments and Chaſtiſements, ſince our Sins are ſo great and ſo many. Thirdly, To deplore our Offences with ſo ſenſible a Grief, that in compariſon of that internal Sorrow which we bear in our Souls, we contemn all outward Afflictions, being prepared againſt all Adverſities. Fourthly, That when theſe Troubles befal us, we muſt ſuffer them patiently, and with a quiet ſpirit. Fifthly, We muſt patiently undergo Injuries and Affronts from our Enemies, by always keeping a guard on our Tongues and Ears, that we may neither underſtand nor utter any thing paſſionately. Sixthly, We muſt beg of God, that the Sufferings we undergo, may not be the Effects of his Wrath, but the Chaſtiſments from his Father; that is, That what we ſuffer may ſerve for our Correction, thereby to be freed from the Torments of Hell. At laſt we muſt put all our Hope and Truſt in the Bounty and Goodneſs of God.

Ant. And they did violence which ſought my ſoul.

LOrd, rebuke me not in thy fury: nor chaſtiſe me in thy wrath.

Becauſe thy arrows are faſt ſticked in me: and thou haſt faſtned thy hand upon me.

There is no health in my fleſh at the face of my wrath: my bones have no peace at the face of my ſins.

Becauſe mine iniquities are gone over my head: and as a heavy burden are become heavy upon me.

My ſcars are putrified and corrupted, becauſe of my fooliſhneſs.

I am become miſerable, and am made crooked, even to the end: I went ſorrowful all the day.

Becauſe my loins are filled with illuſions: and there is no health in my fleſh.

I am afflicted, and am humbled exceedingly: I roared for the groaning of my heart.

Lord, before thee is all my deſire: and my groaning is not hid from thee.

My heart is troubled, my ſtrength hath forſaken me, and the light of mine eyes, and the ſame is not with me.

My friends and my neighbors have approached, and ſtood againſt me.

And they that were neer me, ſtood far off: and they did violence which ſought my ſoul.

And they that ſought me evils, ſpake vanities, and meditated guiles all the day.

But

But I as one deaf, did not hear: and as one dumb, not opening his mouth.

And I became as a man not hearing, and not having reproofs in his mouth.

Becauſe in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God.

Becauſe I ſaid, Leſt ſometimes my enemies rejoyce over me: and whilſt my feet are moved, they ſpeak great things upon me.

Becauſe I am ready for ſcourges, and my ſorrow is in my ſight always.

Becauſe I will declare my iniquity, and I will think for my ſin.

But mine enemies live, and are confirmed over me: and they are multiplied that hate me unjuſtly.

They that repay evil things for good, detracted from me, becauſe I followed goodneſs.

Forſake me not, O Lord my God: depart not from me.

Attend unto my help, O Lord, the God of my ſalvation.

Ant. And they did violence which ſought my ſoul.

PSALM 39.

The Church, according to the Explication of St. *Paul*, in his Epiſtle to the *Hebrews*, *chap.* 10. do's repreſent to us in this Pſalm, with what Fervor and Confidence we ought to expect the

Effects of God's Mercy, considering, that as he would render himself our Benefactor by all ways imaginable, so he was not only contented to give us our Being, and all things requisite to our Preservation; but he would shew us how infinite his Goodness was, by the Mystery of our Redemption, whereof he made us Partakers, by the Torments and Death of our Saviour, our Lord JESUS CHRIST, who fulfilled the Will of his Eternal Father, came into the World, and offered himself upon the Cross, to satisfie for us to his Divine Justice, and to clear us the way to our Justification; and that we might give God the Honor of a Sacrifice, which is due to him from every Creature, as being the most perfect manner of Adoration, and Acknowledgment of the Sovereignty of his Being, and that which could not always be given him by Victim, and other Legal Offerings, too distant from his Dignity; and that he only permitted them heretofore as Representatives of this Divine Victim of his dear Son, who has aboliſh'd the first Sacrifice, to establish this second.

And thereby we see, First, How much we are obliged to a Return for that Benefit, both by Praises and Thanksgiving. Secondly, That JESUS CHRIST shews us, that in resuming that Figure for us, he acted not his own Will, but that of his Father. How much more then are we obliged to a just neglect of our own Will, and to do the Will of God, that we may be freed from that Confusion wherein the Wicked must be buried? Thirdly, By the Prayers which Christ made in his Sufferings, he teacheth us, That 'tis needful to keep our selves always with wonderful vigilancy on our guard, and to follow our Prayers with a fervent assiduity, to prevent us from falling into Temptations during our Conflict in the continual Dangers of this Life.

Ant. Let them be confounded and ashamed, that seek my soul, to take it away.

EXpecting, I expected our Lord: and he hath attended to me.

And he heard my prayers, and brought me out of the lake of misery, and from the mire of drags.

And hath set my feet upon a rock, and hath directed my steps.

And

And he hath put a new canticle into my mouth, a ſong to our God.

Many ſhall ſee, and ſhall fear: and they ſhall hope in our Lord.

Bleſſed is the man whoſe hope is the name of our Lord; and hath not had regard to vanities, and falſe madneſs.

Thou haſt done many merveilous things, O Lord, my God: and in thy cogitations there is none that may be like to thee.

I have declared, and have ſpoken: they multiplied above number.

Sacrifice and oblation thou wouldſt not: but ears thou haſt perfected to me.

Holocauſt, and for ſin thou didſt not require: then ſaid I, Behold, I come.

In the head of the book it is written of me, that I ſhould do thy will: my God, I would, and thy law in the midſt of my heart.

I have declared thy juſtice in the great church: lo, I will not ſtay my lips, Lord, thou haſt known it.

Thy juſtice I have not hid in my heart: thy truth and thy ſalvation I have ſpoken.

I have not hid thy mercy and thy truth from the great council.

But thou, O Lord, make not thy commiſerations far from me: thy mercy and thy truth have always received me.

Becauſe evils have compaſſed me, which

have no number: mine iniquities have overtaken me, and I was not able to ſee.

They are multiplied above the hairs of my head: and my heart hath forſaken me.

It may pleaſe thee, O Lord, to deliver me: Lord, have reſpect to help me.

Let them be confounded and aſhamed together, that ſeek my ſoul, to take it away.

Let them be turned backward, and be aſhamed, that will me evils.

Let them forthwith receive their confuſion, that ſay to me, Well, well.

Let all that ſeek thee rejoyce, and be glad upon thee: and let them that love thy ſalvation, ſay always, Our Lord be magnified.

But I am a begger, and poor: our Lord is careful of me.

Thou art my helper, and my protector: my God, be not ſlack.

Ant. Let them be confounded and aſhamed, that ſeek my ſoul, to take it away.

PSALM 53.

The Church propoſes unto us a Model of a moſt perfect Prayer. Firſt, We muſt beg nothing of God, but what tends to our Salvation. Secondly, We muſt beg of him, in the Name of our Saviour JESUS CHRIST; for there is no other Name given to Man whereby he can be ſaved. Thirdly, We muſt have a firm Faith, not miſtruſting the Omnipotency of God. Fourthly, We muſt regard God as our Judge, who renders to every one according to his Actions. Fifthly, We muſt put our chiefeſt Confidence in the Mercy of God, and in the Truth of his Promiſes, and not in our own Merits. Sixthly, We muſt demand his

his Aſſiſtance and Grace, ſo to love Juſtice, as that no Perſecution may ſever us from it. Seventhly, We are not to beg Puniſhments for the Wicked through any Motive of Hate or Revenge; but through a Motive of Charity, that they might mend whilſt there was the leaſt hope of their Correction, and that by their Puniſhments others might avoid their Crimes; and that Sin being thus deſtroyed, God alone might reign in the World. Eighthly, We muſt alſo beg, That as the force of the Evils of this Life may no way ſhake our Courage, ſo the Allurements of Proſperity may not charm our Senſes and Affections, but that we may wholly adhere to God, and glorifie him. Ninthly, That we may glorifie God as we ought, we muſt offer our ſelves unto him in a Spirit of Deſtruction and Sacrifice; that is, in a Spirit of Penance. Tenthly, The Service we offer unto God muſt be free, and not ſervile or conſtrain'd. God muſt be ſerved with a full and entire Affection. Eleventhly, We muſt likewiſe acknowledge we cannot have this Will, unleſs the Grace and Spirit of God deliver us from our Evils; therefore with our whole heart we muſt beg it of him.

Ant. Strangers have riſen up againſt me, and the ſtrong have ſought my ſoul.

O God, ſave me in thy name, and in thy ſtrength judge me.

O God, hear my prayer with thine ears, receive the words of my mouth.

Becauſe ſtrangers have riſen up againſt me, and the ſtrong have ſought my ſoul: and they have not ſet God before their eyes.

For behold, God helpeth me; and our Lord is the receiver of my ſoul.

Turn away the evils to mine enemies, and in thy truth deſtroy them.

I will voluntarily ſacrifice to thee, and will confeſs to thy name, O Lord, becauſe it is good.

Becauſe thou haſt delivered me out of all tribulation, and mine eye hath looked down upon mine enemies.

Ant. Strangers have riſen up againſt me, and the ſtrong have ſought my ſoul.

V. Falſe witneſſes have riſen up againſt me.

R. And iniquity hath lied to it ſelf.

IV. Lesson.

Taken out of the Treatiſe of St. Auguſtin *on the Sixty third Pſalm.*

In this Leſſon the Church repreſents unto us, That *JESUS CHRIST* being our Chief, has taught us not only by his Words, but alſo his Example, how we are to ſurmount our preſent Calamities, and to hope after the future Goods; by ſhewing us, that what Power ſoever our Perſecutors have to kill this mortal Fleſh, yet they cannot hurt the Soul, if, being aſſiſted by the Grace of God, ſhe be not overcome with their Malice, and conſent to do Evil. There is this difference 'twixt *CHRIST*'s and our Sufferings, that ours depends not always on our own Will: It is neceſſary that we one day muſt die, which being due to our Sins, is of Neceſſity and Juſtice. But *JESUS CHRIST* did not ſuffer Torments and Death becauſe he would, and when he would, and after that manner as it pleaſed him; and being the ſame God with his Eternal Father, he could not die and remain always equally in his Glory. Secondly, By his Sufferings and Death he hath merited and acquired to us Life everlaſting; but by our Sufferings and Death we can neither merit nor acquire it, unleſs it be in him, and by him, and with him.

MY God, thou haſt protected me from the aſſembly of the malignant, from the multitude of them that work iniquity. Let us now conſider our Chief. Many Martyrs

tyrs have ſuffered ſuch Torments, but none with ſo much ſplendor as the Chief of Martyrs; for their Sufferings received Luſtre from his. He was defended from the Fury of the Wicked, both by God's and his own protection: 'Twas he defended his own Fleſh, and this Human Nature wherewith he was clad; for he was the Son of Man, and the Son of God. The Son of God, becauſe of his Form God (being of the ſame Eſſence with his Eternal Father): The Son of Man, becauſe he took on him the Form of a Slave; having power to ſeparate his Soul from his Body, and to reſume it again, what could his Enemies then do againſt him? They killed his Body, but his Soul they could not touch. Be attentive: Our Lord was not contented to exhort the Martyrs only with his Words, but would alſo fortifie by his Example.

RESP.

The Church confirms us, by the Words of JESUS CHRIST, in what St. *Auguſtin* hath taught us in the precedent Leſſon, That this Divine Saviour ſuffered neither Torments nor Death becauſe that he would, when he would, or after what manner he deſired.

R. As to a thief are you come out with ſwords and clubs to apprehend me: I was daily with you in the temple teaching, and you did not lay hands on me.

V. And when they had laid hands on JESUS, he ſaid to them, I was daily, *&c.* V. LES-

V. LESSON.

The Church repreſents unto us the Ingratitude and Impiety of the Jews, who after having received ſo many Benefits from the Saviour of the World, ſeen him purifie the Leprous, make the Lame to walk, cured all Sickneſſes, drive Devils out of poſſeſſed Bodies, multiply the Loaves of Bread, appeaſe the Tempeſt, raiſed the Dead to Life; after having heard his Heavenly Doctrine, whereof he made them Partakers both by his Words and Actions; they not only were ſo obſtinate as to draw no Advantage or the leaſt Acknowledgment from them; but even crucified him on an infamous Croſs, whereon they even exulted over him with extreme Inſolency, perſuading themſelves, through a ſtubborn Blindneſs, that he was not the Son of God, or the Saviour of the World, becauſe he ſuffered Death; and yet the Prophets ſhewed moſt evidently unto them what hapned in his Paſſion.

YOu know what was the Aſſembly of the wicked Jews, and what the Multitude of them that work Iniquity. But what was that Iniquity? 'Twas that they would kill our Lord Jeſus Chriſt. I have ſhewed you, ſaid he, ſo many good works; and for which of them will you kill me? He comforted the Sick amongſt them, he cured their Infirmities, he preached unto them the Kingdom of Heaven, he ſhewed them the Enormities of their Crimes, that they might hate them, but not the Doctor that cured them. But in ſtead of acknowledging the good he did them by theſe wholeſom Remedies, ſo great was their Ingratitude, that (as if tormented with a burning Fever) they were ſo tranſported againſt this charitable

Doctor,

Doctor, who came only to cure them, that they ſtudied how to deſtroy him, as if thereby they would try whether he were true Man, and could die; or whether he were any thing above Man, and would not permit his own Death. We find their Diſcourſe on this Subject in the Book of *Wiſdom*: To a moſt ſhameful Death (ſay they) let us condemn him, for there ſhall be reſpect had unto him by his words; for if he be the true Son of God, he will deliver him.

R. Resp.

The Church ſhews us, That the Miracles done at the Death of our Lord JESUS CHRIST, and which the Prophets foretold of him, were moſt evident Teſtimonies to the Jews, to have acknowledg'd him to be the Son of God and Saviour of the World, who had power to render up his Soul to his Eternal Father, and to take it again, ſo as none could bereave him of her. 'Tis therefore that being nailed on the Croſs, he pronounced the Twenty firſt Pſalm, which deſcribes his Paſſion, and gives the Reaſon of it, to wit, That by his Sufferings and Death he might ſatisfie God's Juſtice for the Sins of Mankind, wherewith he was charged; and that by his Example he might inſtruct us that we are not to become Chriſtians only to enjoy this temporal Life, but that the Name Chriſtian muſt make us Pretenders to Life everlaſting.

R. Whilſt the Jews crucified Jeſus, darkneſs covered the earth: and about the ninth hour Jeſus cried with a loud voice, My God, why haſt thou forſaken me? And bowing his head, gave up the ghoſt.

V. And Jeſus crying with a loud voice, ſaid, Father, into thy hands I commend my ſpirit. And bowing down his head, &c. VI. Les-

VI. Lesson.

In this Leſſon the Church ſhews us how the Jews put JESUS CHRIST to death.

THey have ſharpned their Tongues as a Sword. Let not the Jews ſay, We have not killed Chriſt; for certainly 'twas therefore they delivered him into the Hands of *Pilate* the Judge, that ſo they might ſeem guiltleſs of his Death: For when *Pilate* ſaid unto them, Do ye your ſelves put him to death; they anſwered, 'Tis not lawful for us to kill any one. Thus they would retort on the Judge the Injuſtice of their own Crime. But how could they deceive God, who is the true Judge? 'Tis certain, that what *Pilate* did, made him partake of their Guilt; but in compariſon of the Jews, he is far more innocent: for he did what he could to deliver him out of their Hands: And therefore having firſt cauſed him to be ſcourged, he ſhewed him unto them; not that he ſcourged our Lord out of deſign to perſecute him, but thereby a little to appeaſe their Rage, that by their beholding him ſo cruelly whipped, they might be ſatisfied, and deſiſt from demanding his Death. And this he did. But when they ſtill perſiſted, ye all know, he waſhed his Hands before them, and ſaid, That he had nothing to do with it, and was cleanſed from

from the guilt of his Death: yet he put him to death; and if he be guilty for having condemn'd him againſt his will, are they innocent who forced him to it? By no means. Becauſe *Pilate* pronounced Sentence againſt him, and commanded him to be crucified, he is guilty of his Death. And ye, O Jews, have put him to death; and how have ye put him to death? With the Sword of your Tongues: For ye have ſharpned your Tongues, and ſoaked them in his Blood, when ye exclaimed againſt him, ſaying, Crucifie, Crucifie.

RESP.

The Church ſhews unto us, That the Prophet *Jeremy*, in his twelfth Chapter, did foretel this Inſolence of the Jews againſt the Saviour of the World, who was willing to ſuffer this Outrage, that thereby he might obey the Decree of God's Providence.

R. I have delivered my beloved Soul into the Hands of the Wicked, and my Inheritance became unto me as a Lion in the Wood: The Enemy cried out againſt me, ſaying, Let us aſſemble and make haſte to devour him. They have ſet me in the remoteſt of the Wilderneſs, and all the earth wailed over me; becauſe he was not found that would acknowledge me, or do me good.

V. Men without mercy have riſen up againſt me, and they have not ſpared my Soul:

Soul: Becauſe he was not found that would acknowledge me, or do me good.

R. I have delivered my beloved Soul, &c.

THIRD NOCTURN.

PSALM 58. or 59.

In the Perſon of *David* the Church repreſents unto us CHRIST perſecuted by the Jews, and by them put to death; yet that he begged from his Father, that he would not ſuffer theſe wicked People (who like mad Dogs were enraged againſt him) to triumph in his Death; but that by a quick Reſurrection he would deliver him from their Hands; ſhewing thereby what we are to contemn in the Courſe of this Life, and what to hope for in all Eternity; and making us acknowledge, that all our Merits, and all the Good we do, is the pure effect of God's Mercy towards us; and that when he crowns our Deſerts, he in reality crowns but his own Gifts.

2. The Church ſhews us the Chaſtiſements God inflicted on the Perſecutors of his Son, by baniſhing them out of their own Country, depriving them of all Honors, Power, and Authority, and by diſperſing them over the whole World, like Slaves, Vagabonds, and the Out-caſt of all People.

Ant. From them that riſe up againſt me, defend me, O Lord: becauſe they have taken my ſoul.

DEliver me from mine enemies, O my God: and from them that riſe up againſt me, defend me.

Deliver me from them that work iniquity: and from bloody men ſave me.

Becauſe loe they have taken my ſoul: the ſtrong have fallen violently upon me.

Neither is it mine iniquity, nor my ſin, O Lord:

Lord: without inquity have I run, and gone directly.

Riſe up to meet me, and ſee: and thou O Lord, the God of powers, God of Iſrael, attend to viſit all nations: have no mercy on all that work iniquity.

They will return at evening: and they ſhall ſuffer famin as dogs, and ſhall compaſs the city.

Behold, they will ſpeak in their mouth, and a ſword in their lips: becauſe who hath heard?

And thou, O Lord, wilt ſcorn them: thou wilt bring to naught all nations.

I will keep my ſtrength to thee, becauſe thou art my receiver: my God, thy mercy ſhall prevent.

God will ſhew unto me concerning mine enemies: kill them not, leſt ſometimes my peoples forget.

Diſperſe them in thy ſtrength: and depoſe them, my protector, O Lord.

The ſin of their mouth, the word of their lips: and let them be taken in their pride.

And for curſing and lying they ſhall be talked of in conſummation: in wrath of conſummation, and they ſhall not be.

And they ſhall know, that God will rule over Jacob: and over the ends of the earth.

They ſhall be turned at evening, and ſhall ſuffer famine as dogs: and ſhall compaſs the city. They

They ſhall be diſperſed to eat: and if they be not filled, they will murmur alſo.

But I will ſing thy ſtrength: and will exalt thy mercy in the morning.

Becauſe thou art become my receiver, and my refuge in the day of my tribulation.

My helper, I will ſing to thee, becauſe thou art God my receiver, my God, my mercy.

Ant. From them that riſe up againſt me, defend me, O Lord: becauſe they have taken my ſoul.

PSALM 87.

This Pſalm is a Prophecy of the Paſſion, Burial, and Reſurrection of *JESUS CHRIST*; wherein the Royal Prophet repreſents unto us the Sufferings this Divine Saviour was to undergo, to ſatisfie the Rigor of the Juſtice of his Father, and that for the Sins of Man, wherewith he had loaded himſelf. Then, having deſcribed his Burial, he propoſes to us the Prayer he was to offer to his Eternal Father, to demand of him his Reſurrection, not only for himſelf (for being equal with his Father, he had no need of Prayers), that he might not be left in the Power of Death, (who alone was free among the Dead, and had power to leave his Soul, and take her again); but for us, that he might make us Partners with him of his New Life, and give us an Example of perfect Patience and Submiſſion to the Will of God.

Then he ſhews us the Advantage we receive by the Reſurrection of our Saviour; making us acknowledge, that our Faith had been fruitleſs, if it had remained in the Sepulcher; for then our Sins had not been taken away. Death is the Effect of Sin; ſo that if our Saviour had not conquered Death, it might have been ſaid, he had not triumphed over Sin.

Ant. Thou haſt made my familiars far from me: I was delivered, and came not forth.

O Lord,

O Lord, the God of my ſalvation: in the day have I cried, and in the night before thee.

Let my prayer enter in thy ſight: incline thine ear to my petition.

Becauſe my ſoul is repleniſhed with evils: and my life hath approached to hell.

I am accounted with them that deſcend into the lake: I am become as a man without help, free among the dead.

As the wounded ſleeping in the ſepulchers, of whom thou art mindful no more: and they are caſt off from thy hand.

They have put me in the lower lake: in the dark places, and in the ſhadow of death.

Thy fury is confirmed upon me: and all thy waves thou haſt brought in upon me.

Thou haſt made my familiars far from me: they have put me abomination to themſelves.

I was delivered, and came not forth: mine eyes languiſhed for poverty.

I cried to thee, O Lord, all the day: I ſtretched out my hands to thee.

Wilt thou do merveils to the dead: or ſhall phyſicians raiſe to life, and they confeſs to thee?

Shall any in the ſepulcher declare thy mercy: and thy truth in perdition?

Shall thy merveilous works be known in darkneſs: and thy juſtice in the land of oblivion?

And I, O Lord, have cried to thee: and in the morning ſhall my prayer prevent thee.

Why doſt thou, O Lord, reject my prayer: turneſt away thy face from me?

I am poor, and in labors from my youth: and being exalted, humbled and troubled.

Thy wraths have paſſed upon me: and thy terrors have troubled me.

They have compaſſed me as water all the day: they compaſſed me together.

Thou haſt made friend and neighbor far from me: and my familiars, becauſe of miſery.

Ant. Thou haſt made my familiars far from me: I was delivered, and came not forth.

PSALM 93.

In this Pſalm we are taught neither to repine at the Proſperity of the Bad, nor to be troubled at the Afflictions of the Juſt; for God being Omnipotent and Sovereignly Good, being the Creator and chief Maſter of all things, would ſuffer no Ill in his Works, were he not ſufficiently Powerful and Good to extract ſome Good even from Evil it ſelf. He has thought fit, that 'tis better to draw Good from Bad, than not to permit Evil. Wherefore ſince we can no more doubt of his Power than Bounty, we muſt patiently ſupport all Ills that befal us, and believe that the Will of God is more beneficial for us, than our own Will or Deſires can be. Let us then conſider the Aſſiſtance he gives his faithful Servants, and the Rewards he promiſes unto them; and let us regard the Torments he prepares for the Wicked.

Ant. They will hunt after the ſoul of the juſt: and will condemn innocent blood.

Our

OUr Lord God of revenges: the God of revenges hath done freely.

Be exalted, thou that judgeſt the earth: render retribution to the proud.

How long ſhall ſinners, O Lord: how long ſhall ſinners glory?

Shall they utter and ſpeak iniquity: ſhall all they ſpeak, that work injuſtice?

Thy people, O Lord, they have humbled: and thine inheritance they have vexed.

The widow and the ſtranger they have ſlain: and the pupils they have killed.

And they have ſaid, The Lord ſhall not ſee: neither ſhall the God of Jacob underſtand.

Underſtand ye fooliſh in the people: and ye fools be wiſe at ſometime.

He that planted the ear, ſhall he not hear? or he that made the eye, doth he not conſider?

He that chaſtiſeth nations, ſhall he not rebuke: he that teacheth man knowledge?

Our Lord knoweth the cogitations of men: that they be vain.

Bleſſed is the man whom thou ſhalt inſtruct, O Lord: and ſhalt teach out of thy law.

That thou mayſt give him quietneſs from the evil days: till a pit be digged for the ſinner.

Becauſe our Lord will not reject his peo-

ple: and his inheritance he will not forsake.

Until justice be turned into judgment: and they who are near it, are all that are right of heart.

Who shall rise for me against the malignant? or who shall stand with me against them that work iniquity?

But that our Lord hath holpen me: within very little my soul had dwelt in hell.

If I said, My foot is moved: thy mercy, O Lord, did help me.

According to the multitude of my sorrows in my heart, thy consolations have made my soul joyful.

Doth the seat of iniquity cleave to thee: which makest labor in precept?

They will hunt after the soul of the just: and will condemn innocent blood.

And our Lord became my refuge: and my God the help of my hope.

And he will repay them their iniquity, and in their malice he will destroy them: the Lord our God will destroy them.

Ant. They will hunt after the soul of the just: and will condemn innocent blood.

VERSICLE, *taken out of* Psalm 108.

The Church having presented unto us, in the precedent Psalm, the Comfort we receive in our Sufferings, by considering the Power and Goodness of God, who created us, preserves and assists us with his holy Protection; She admonisheth us in these following *Versicles* to consider the great Love God had for us, since

ſince he delivered his only Son to death for our Salvation; So that by the Example of his Son our Saviour we might be more powerfully fortified in the Perſecutions and Miſeries of this Life.

℣. They have ſpoken againſt me with deceitful tongue.

℟. And with words of hatred they have compaſſed me: and they have impugned me without cauſe.

VII. Lesson.

Out of the Epiſtle of St. Paul *the Apoſtle to the* Hebrews, *chap.* 4.

The Church teacheth us, That the Reaſon why the Son of God would become Man, and bear all our Infirmities, even to die for us, was, that thereby he might open the Heavens to us, and ſo enable us to enter into the Repoſe of eternal Tranquillity: And to enjoy ſo great a Benefit, we muſt live conformably to the Precepts of his Goſpel, with the fidelity of a ſincere Heart; and conſider, that that Infinite Wiſdom cannot be deceived, which penetrates the moſt hidden Secrets of our Soul.

Let us haſten therefore to enter into that reſt; that no man fall into the ſame example of incredulity. For the word of God is lively and forcible, and more piercing than any two-edged ſword; reaching unto the diviſion of the ſoul and the ſpirit, of the joynts alſo and the marrows, and a diſcerner of the cogitations and intents of the heart. And there is no creature inviſible in his ſight; but all things are naked and open to his eyes. To whom our ſpeech is. Having therefore

a great high-prieſt that hath entred the heaven, Jeſus the Son of God, let us hold the confeſſion. For we have not a high-prieſt that cannot have compaſſion on our infirmities: but tempted in all things by ſimilitude, except ſin.

RESP.

The Church repreſents unto us, That this Sovereign Prieſt felt the Temptations and Infirmities of Humane Nature, by offering himſelf unto God for us as a Sacrifice and Victim.

R. They have delivered me into the hands of the wicked, and have caſt me among the impious, and have not ſpared my ſoul. The ſtrong are gathered together againſt me, and like giants have ſtood againſt me.

V. Strangers have roſe up againſt me, and the ſtrong have ſought my ſoul. And like giants, *&c.*

VIII. LESSON.

The Church deſcribes to us a holy Biſhop in general, and a Pattern of one very particularly in *JESUS CHRIST.*

LEt us go therefore with confidence to the throne of grace, that we may obtain mercy, and find grace in ſeaſonable aid. For every high-prieſt taken from among men, is appointed for men in thoſe things that pertain to God, that he may offer gifts and ſacrifices for ſins: that can have compaſſion on them

them that be ignorant and do err, becauſe himſelf alſo is compaſſed with infirmity: and therefore he ought, as for the people, ſo alſo for himſelf to offer for ſins.

RESP.

The Church, in the precedent Leſſon, having propoſed unto us the Deſcription of a Holy Biſhop; in this ſhe preſents us, in the Perſon of *Caiphas*, with a Wicked one.

R. The wicked delivered Jeſus to the chief princes of the prieſts, and to the elders of the people: But Peter followed him afar off, that he might ſee the end.

V. But they led him to Caiphas the prince of the prieſts, where the Scribes and Phariſees were met together.

But Peter followed, *&c.*

IX. LESSON.

The Apoſtle teacheth us, That as in the Old Law none could intrude himſelf to exerciſe the Function of Prieſthood, without a ſucceſſive Vocation; ſo *JESUS CHRIST* intruded not himſelf into the Pontifical Dignity, but received it from God his Father.

Then he treats of the Prayers, accompanied with the Sighs and Tears, *JESUS CHRIST* offered on the Croſs, and which God accepted in regard of his Dignity, and the Love he bare towards him as his Son.

2. The Apoſtle declares unto us the Excellency of *CHRIST*'s Prieſthood above that of *Aaron*'s. 1. Becauſe being Immortal, he was an Eternal Prieſt. 2. Becauſe he was the Son of God, and one and the ſame God with his Father. 3. In being the Beginning of our Salvation. 4. In that he offered up himſelf. 5. Becauſe he needed not to have been offered up a Sacrifice for

his own Sins, he having none, nor being able to commit any, becauſe he was the Source and Fountain of all Goodneſs.

NEither doth any man take the honor to himſelf, but he that is called of God, as Aaron. So Chriſt alſo did not glorifie himſelf, that he might be made a high prieſt: But he that ſpake to him, My Son art thou, I this day have begotten thee. As alſo in another place he ſaith, Thou art a prieſt for ever, according to the order of Melchiſedeck. Who in the days of his fleſh, with a ſtrong cry and tears, offering prayers and ſupplications to him that could ſave him from death, was heard for his reverence. And truly, whereas he was the Son, he learned, by thoſe things which he ſuffered, obedience: And being conſummate, was made to all that obey him, cauſe of eternal ſalvation: called of God a high-prieſt according to the order of Melchiſedeck.

RESP.

The Church preſents unto us the extremity of Chriſts ſufferings, and that by his Paſſion, he has given us an example of perfect Patience and Obedience.

R. My eyes are darkned with my tears; for he is far from me, that did comfort me. See all people, if there be any ſorrow like to my grief.

V. O all ye that paſs by this way, behold and ſee, if there be any grief like to my grief.

grief. My eyes are darkned with my tears, because he is far from me, who did comfort me. See all ye people, if there be any grief like mine.

AT

LAUDS

Ant. GOod spared not his own Son, but delivered him for us.

Miserere mei Deus, &c. as before, *p.* 65.

PSALM 142.

The Church shews us, that in all our afflictions we must have recourse to Gods Mercy, with an humble confidence and faithful submission to his Will; and we must acknowledge, that our Sins brought on us our Miseries; and we must pray his Divine Majesty to conduct us with his Holy Spirit, lest the extremity of our sufferings transport us to do unlawful Actions.

Ant. My spirit is in anguish upon me: within me my heart is troubled.

LOrd, hear my prayer; with thine ears receive my petition in thy truth: hear me in thy justice.

And enter not into judgment with thy servant: because no man living shall be justified in thy sight.

Because

Becauſe the enemy hath perſecuted my ſoul: he hath humbled my life in the earth.

He hath ſet me in obſcure places, as the dead of the world: and my ſpirit is in anguiſh upon me, within me my heart is troubled.

I was mindful of old days, I have meditated in all thy works: in the facts of thy hands did I meditate.

I have ſtretched forth my hands to thee: my ſoul is as earth without water unto thee.

Hear me quickly, O Lord: my ſpirit hath fainted.

Turn not away thy face from me: and I ſhall be like to them that deſcend into the lake.

Make me hear thy mercy in the morning: becauſe I have hoped in thee.

Make the way known to me, wherein I may walk: becauſe I have lifted up my ſoul to thee.

Deliver me from mine enemies, O Lord, to thee I have fled: teach me to do thy will, becauſe thou art my God.

Thy good ſpirit will conduct me into the right way: for thy name ſake, O Lord, thou wilt quicken me in thine equity.

Thou wilt bring forth my ſoul out of tribulation: and in thy mercy thou wilt deſtroy mine enemies.

And thou wilt deſtroy all that afflict my ſoul: becauſe I am thy ſervant. *Ant.*

Ant. My ſpirit is in anguiſh upon me: within me my heart is troubled.

ANOTHER ANTHYMN.

The Church ſhews us the difference 'twixt Chriſt's and our ſufferings. Ours are the puniſhments of our Sins, and thoſe of JESUS CHRIST are the effects of his Love towards us, that thereby he might open Heaven for ſuch as honor him with a ſincere Heart; as the good Thief did, who beholding JESUS CHRIST hanging on the Croſs all torn with ſtripes, overwhelmed with ſhame and confuſion; drinking Gall, covered with Spittle, and ſo outragiouſly ſcoffed at by all the People; yet was he no ways ſcandaliz'd, but on the contrary, publickly acknowledged he was God; he ſilenced his fellow Malefactor, who curſed this Innocent; he confeſſed his Sins; he diſcourſed after a wonderful manner of the Reſurrection, and prayed JESUS CHRIST who expired on the Croſs, to be mindful of him when he came into his Kingdom.

Ant. The one thief ſaid to the other, We indeed juſtly receive worthy of our doings; but what hath this man done? Lord, remember me when thou ſhalt come into thy kingdom.

The Pſalm, *Deus, Deus meus, ad te de luce vigilo, &c.* as before, *p.* 69.

CANTICLE OF HABACCUC, *Chap.* 3.

The Prophet *Habaccuc* repreſents unto us under the Figure of the deliverance of the *Iſraelites* from the Captivity of *Babylon* and *Egypt*, the deliverance of the Faithful by our Saviour JESUS CHRIST from the ſlavery of Sin and tyranny of the Devil.

Ant. When my ſoul ſhall be troubled, O Lord, thou ſhalt be mindful of mercy.

Lord,

LOrd, I heard thy hearing, and was afraid.

Lord, thy work in the midſt of years, quicken it.

In the midſt of years ſhalt thou make it known: when thou art angry, thou wilt remember mercy.

God will come from the ſouth, and the holy One from mount Paran.

His glory ſhall cover the heavens, and the earth is full of his praiſe.

His brightneſs ſhall be as the light, horns in his hands: there is his ſtrength hid.

Before his face ſhall death go: and the devil ſhall go forth before his feet.

He ſtood and meaſured the earth, he beheld and diſſolved the Gentiles: and the mountains of the world were broken.

The hills of the world were bowed, by the ways of his eternity.

For iniquity I ſaw the tents of Ethiopia, and the skins of the land of Median ſhall be troubled.

Why waſt thou angry with the rivers, O Lord? or was thy fury in the rivers, or thine indignation in the ſea?

Who wilt mount upon thy horſes, and thy chariots ſalvation.

Raiſing thou wilt raiſe up thy bow: the oath to the tribes which thou haſt ſpoken.

Thou

Thou wilt cut the rivers of the earth.

The mountains ſaw thee, and were ſorry, the gulf of water paſſed: the depth gave his voice, the height lifted up his hands.

The ſun and the moon ſtood in their habitation: in the light of thine arrows, they ſhall go in the brightneſs of thy glittering ſpear.

In fretting thou wilt tread down the earth; in fury thou wilt aſtoniſh the Gentiles.

Thou wenteſt forth the ſalvation of thy people: ſalvation with thy Chriſt.

Thou ſtruckeſt the head out of the houſe of the impious: thou haſt diſcovered the foundation even to the neck.

Thou haſt curſed his ſcepters, the head of his warriors, them that came as a whirlwind to diſperſe me.

Their exultation, as his that devoureth the poor in ſecret.

Thou madeſt a way in the ſea for thy horſes, in the midſt of many waters.

I heard, and my belly was troubled: at the voice my lips trembled.

Let rottenneſs enter in my bones, and ſwarm under me.

That I may reſt in the day of tribulation; that I may aſcend to our girded people.

For the fig-tree ſhall not flouriſh: and there ſhall be no ſpring in the vines.

The work of the olive-tree ſhall de-

ceive: and the fields ſhall not yield meat.

The cattel ſhall be cut off from the fold: and there ſhall be no herd in the ſtalls.

But I will joy in our Lord: and will rejoyce in God my Jeſus.

God our Lord is my ſtrength: and he will make my feet as of the harts.

And upon my high places he the conqueror will lead me, ſinging in pſalms.

Ant. When my ſoul ſhall be troubled, O Lord: thou ſhalt be mindful of mercy.

ANOTHER ANTHYMN.

The Church ſets before us the Example of the good Thief, that by his Example we muſt have recourſe unto Chriſt in all afflictions, and hope for Eternal Goods, which by his Death he has merited for us.

Lord, remember me when thou ſhalt come into thy kingdom.

PSALM.

Laudate Dominum de cœlis, &c. as before, *p.* 74.

VERSICLE, *taken out of* Pſalm 142.

The Church repreſents unto us the Blindneſs and Inſolency of the Jews, who having put JESUS CHRIST to death, glorified therein as if they had vanquiſhed him, and deſtroyed his Power, for they believed not he would triumph over Death by a ſpeedy Reſurrection.

He hath ſet me in obſcure places.

R. As the dead of the world.

AT
BENEDICTUS.

ANTHYMN.

The Church hath shewed us how Iniquity hath lied against it self; for the Jews Maugre all their Power, were enforced to publish JESUS CHRIST to be their true King; and whereas they thought by the punishment of the Cross to have destroy'd his Kingdom, they have thereby more powerfully established it.

They put over his head his cause written: This is JESUS OF NAZARETH THE KING OF THE JEWS.

The Canticle of *Zachary*, *Benedictus*, &c. as before, *p.* 78.

℣. Christ made himself for us obedient unto death, even the death of the cross.

Pater noster, &c. *Miserere*, &c. as before, *p.* 13. & 65.

THE PRAYER.

Respice Quæsumus, as before, *p.* 80.

AT

AT
COMPLINE.

As before, *p.* 82.

℣. Jesus Christ made himself for us obedient unto death, even the death of the cross.

Pater noster, &c. Miserere mei Deus, &c. as before, *p.* 13. & 65.

The Prayer.

Respice Quæsumus, &c. as before, *p.* 80.

THE

THE NIGHT-OFFICE ON Holy-Friday, FOR SATURDAY AT MATTINS.

FIRST NOCTURN.

PSALM 4.

This Psalm declares unto us, that we cannot raise up our selves to love and seek after the true good, whilst our Hearts are loaded with the weight and cares of this World; and that being but once enlightened with the Grace of God, we then begin to afflict our selves in the secret of our Soul, and being touch'd to the very bottom of our Hearts, we then offer to his Majesty all our past life, and for the future resolve by his assistance entirely to change it. Then our Lord begins to make us relish his Sweets and De-

lights, and to heap on us all Joys: Then we find in that Sovereign Good, another Wine, and another Oyl than they below do; so as we neither repine at the prosperity of the Wicked, nor fear their Malice, having all our confidence in God.

Ant. In peace, in the self-same I will sleep and rest.

WHen I invocated, the God of my justice heard me: in tribulation thou hast enlarged to me.

Have mercy on me, and hear my prayer.

Ye sons of men, how long are you of heavy heart? why love you vanity, and seek lying?

And know ye that our Lord hath made his holy one marvellous: our Lord will hear me when I shall cry to him.

Be ye angry, and sin not: the things that you say in your hearts, in your chambers be you sorry for.

Sacrifice ye the sacrifice of justice, and hope in our Lord. Many say, Who sheweth us good things?

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, and wine, and oyl they are multiplied.

In peace, in the self-same I will sleep and rest.

Because thou, Lord, hast singularly setled my hope.

Ant. In

Ant. In peace, in the self-same I will sleep and rest.

PSALM 14.

In this Psalm the Prophet teacheth us how the life of a Religious Christian that pretends to the Kingdom of Heaven, consists in a strict observance of Gods Commandments, and in keeping the Laws of Fraternal Charity.

Ant. He shall dwell in thy tabernacle, and shall rest in thy holy hill.

LOrd, who shall dwell in thy tabernacle? who shall rest in thy holy hill?

He that walketh without spot, and worketh justice.

He that speaketh truth in his heart, that hath not done guile in his tongue.

Nor hath done evil to his neighbor: and hath not taken reproach against his neighbor.

The malignant is brought to nothing in his sight: but them that fear our Lord, he glorifieth.

He that sweareth to his neighbor, and deceiveth not: that hath not given his money to usury, and hath not taken gifts upon the innocent.

He that doth these things, shall not be moved for ever.

Ant. He shall dwell in thy tabernacle, and shall rest in thy holy hill.

PSALM 15.

According as the Apoſtles have explicated this Pſalm in the Second Chapter of their Acts it contains the Prayer which JESUS CHRIST made unto God his Father for the eſtabliſhment and preſervation of his Church, as being our Head, and according to his Humanity, giving him thanks for the wonderful work of our Redemption, which was to be effected by his Incarnation, Preaching, Paſſion, Reſurrection and Aſcenſion. It alſo makes us acknowledge, that there could be no Creature ſo perfect, as in any manner to be able to make a ſuitable return either by Deeds or Services for the favors they received from their Creator, for he being Omnipotent, and Infinite, fully ſatisfies in himſelf: And that 'tis ſufficient for a Creature loaded with ſuch infinite benefits, to promiſe to give unto God all Teſtimonies of a profound acknowledgment in all the inſtances of this life.

Ant. My fleſh ſhall reſt in hope.

PReſerve me, O Lord, becauſe I have hoped in thee: I have ſaid to our Lord, Thou art my God, becauſe thou needeſt not my goods.

To the ſaints, that are in his land, he hath made all my wills merveilous in them.

Their infirmities were multiplied: afterward they made haſte.

I will not aſſemble their conventicles of blood: neither will I be mindful of their names by my lips.

Our Lord the portion of mine inheritance, and of my cup: thou art he that will reſtore mine inheritance unto me.

Cords are fallen to me in goodly places:

ces: for mine inheritance is goodly unto me.

I will bleſs our Lord, who hath given me underſtanding: moreover alſo even till night, my veins have rebuked me.

I foreſaw our Lord in my ſight always: becauſe he is at my right hand, that I be not moved.

For this thing my heart hath been glad, and my tongue hath rejoyced: moreover alſo my fleſh ſhall reſt in hope.

Becauſe thou wilt not leave my ſoul in hell: neither wilt thou give thy holy One to ſee corruption.

Tho haſt made the ways of life known to me, thou ſhalt make me full of joy with thy countenance: delectations on thy right hand, even to the end.

Ant. My fleſh ſhall reſt in hope.

The Church repreſents unto us, that maugre all the Power of the Jews; Yet JESUS CHRIST triumphed over that Death they had inflicted on him, and raiſed himſelf from that Sepulcher wherein they had incloſed him, confirming us in the Reſurrection of our Bodies, by the Example and Power of his own Reſurrection.

℣. In peace, in the ſelf-ſame,
℟. I will ſleep and reſt.

Lesson I.

Out of the Lamentations *of the Prophet* Jeremy, *Chap.* 3.

The Prophet *Jeremy* shews us, That in all our Miseries and Afflictions we must ever have recourse unto God with a true and hearty Repentance. We must also support those Persecutions that befal us with all patience and submission to the Divine Will, setting all our confidence and trust in his Mercy.

HETH.

THe mercies of our Lord that we are not consumed: because his commiserations have not failed.

HETH.

New in the morning, great is thy fidelity.

HETH.

Our Lord is my portion, said my soul: therefore will I expect him.

TETH.

Our Lord is good to them that hope in him, to the soul that seeketh him.

TETH.

It is good to wait with silence for the salvation of God.

TETH.

It is good for a man, when he beareth the yoke from his youth. JOD.

JOD.

He ſhall ſit ſolitary, and hold his peace: becauſe he hath lifted himſelf above himſelf.

JOD.

He ſhall put his mouth in the duſt, if perhaps there be hope.

JOD.

He ſhall give the cheek to him that ſtriketh him: he ſhall be filled with reproaches.

Jeruſalem, Jeruſalem, Convert unto the Lord thy God.

RESP.

The Church ſhews us, That JESUS CHRIST has himſelf undergon out of his meer Love towards us, whatever hath been taught us by his Prophet.

As a ſheep he was led to ſlaughter; and whilſt they ill treated him, he opened not his mouth: he was delivered to death, that he might give life to his people.

V. He delivered up his ſoul to death, and was reputed among the wicked, that he might give life to his people.

LESSON II.

Taken out of the Fourth Chapter.

The Prophet describes unto us the destruction of the Temple and City of *Jerusalem*, foretelling the Jews, that the enormities of their Crimes should bring a Desolation on them.

ALEPH.

HOw is the gold darkned, the best colour changed, the stones of the Sanctuary dispersed in the head of all streets?

BETH.

The noble children of Sion, and they that were clothed with the principal gold: how are they reputed as earthen vessels, the work of the potters hands?

GHIMEL.

Yea, even the Lamiaes have opened their breast, they have given suck to their young: the daughter of my people is cruel, as the Ostrich in the desert.

DALETH.

The tongue of the suckling hath cloven to the roof of his mouth for thirst: the little ones have asked bread, and there was none that brake it unto them.

HE.

HE.

They that fed voluptuously, have died in the ways: they that were brought up in scarlet, have embraced the dung.

VAU.

And the iniquity of the daughter of my people is become greater than the sin of Sodom: which was overthrown in a moment, and hands took nothing in her.

Jerusalem, Jerusalem, Convert unto the Lord thy God.

RESP.

The Church represents to the Jews, That the miseries which befel them, was occasioned by their putting to death the Redeemer of the World. She also admonisheth them to acknowledge their Sins, and to beg God's pardon for them.

Jerusalem, arise, and put off thy garments of mirth; cover thy self with ashes and haircloth: For in thee is slain the Saviour of Israel.

℣. Draw forth tears as a torrent day and night, and let not the apple of thine eye be silent: Because in thee was slain the Saviour of Israel.

LESSON

Lesson III.

Taken out of the Fifth Chapter.

The beginning of the Prayer of the Prophet

JEREMY.

The Prophet prays unto God to have mercy on his People.

REmember, O Lord, what is fallen to us: behold, and regard our reproach. Our inheritance is turned to aliens; our houſes to ſtrangers. We are made pupils without father: our mothers are as it were widows. Our water we have drunk for money: our wood we have bought for a price. We were led by our necks; no reſt was given to the weary. We have given our hand to Egypt, and to the Aſſyrians, that we might be filled with bread. Our fathers have ſinned, and they are not, and we have born their iniquities. Servants have ruled over us: there was none that would redeem us out of their hand. In peril of our lives did we fetch us bread, at the face of the ſword in the deſert. Our skin was burnt as an oven, by reaſon of the tempeſts of famin. They humbled the women in Sion, and the Virgins in the cities of Juda.

Jeruſalem, Jeruſalem, Convert unto the Lord thy God.

Versicle,

VERSICLE, *taken out of the First Chapter of the Prophet* Joel.

The Church having repreſented unto us the Prayer which the Prophet *Jeremy* offered unto God, to endeavor to avert thoſe Miſeries which threatned the City of *Jeruſalem*; ſhe likewiſe ſhews us in the following Verſicles the admonition God gave unto the Jews, to do Penance by the Mouth of the Prophet *Joel*, that they might avoid thoſe Miſeries their Sins would draw upon them.

Mourn as a virgin, my people, girded with ſackcloth upon the husband of her youth: Becauſe the day of our Lord is at hand, a very great and bitter day.

℣. Gird your ſelves and mourn, ye prieſts; howl ye miniſters of the altar, lie ye in ſackcloth: Becauſe the great day of our Lord is at hand.

Mourn as a virgin, &c.

SECOND NOCTURN.

PSALM 23.

The Church yearly commemorating on this Day the Sepulcher of JESUS CHRIST, repreſents unto us, That this Sovereign Lord and Creator of all things, was that amiable Saviour, who out of his Love to us, voluntarily ſuffered Death and Burial; that by his Death having delivered us from the Tyranny of the Devil and Slavery of Sin; might alſo by his Reſurrection and Aſcenſion open Heaven unto thoſe that lead a Vertuous, Humble, Innocent and Chaſt Life.

Ant. Be ye lifted up, O eternal gates: and the king of glory ſhall enter in.

The

THE earth is our Lords, and the fulneſs thereof: the round world, and all that dwell therein.

Becauſe he hath founded it upon the ſeas, and upon the rivers hath prepared it.

Who ſhall aſcend into the mount of our Lord? or who ſhall ſtand in his holy place?

The innocent of hands, and of clean heart, that hath not taken his ſoul in vain, nor ſworn to his neighbor in guile.

He ſhall receive bleſſing of our Lord, and mercy of God his Saviour.

This is the generation of them that ſeek him, of them that ſeek the face of the God of Jacob.

Lift up your gates, ye princes; and be ye lifted up, O eternal gates: and the king of glory ſhall enter in.

Who is this king of glory? Our Lord ſtrong and mighty, our Lord mighty in battel.

Lift up your gates, ye princes; and be ye lifted up, O eternal gates: and the king of glory ſhall enter in.

Who is this king of glory? The Lord of powers he is the king of glory.

Ant. Be ye lifted up, O eternal gates: and the king of glory ſhall enter in.

PSALM

PSALM 26.

The Church declares unto us, That we should not fear the Accidents and Miseries of this Life, since God is our Safety and Salvation, and what help are we not to expect from him, whose only Son was Sacrificed for us? And what should we fear, since by his Death he has overcome all things that might hurt us; and since he has ascended into Heaven, there to give us refuge, and which now is open to us in all our Miseries and Afflictions; since from his Throne of Glory he pours forth upon us his Graces to purifie us, conduct us and make us surmount all difficulties and obstacles to our Salvation, and to convert our Patience to the shame and confusion of our Enemies? Therefore let us be careful not to render our selves unworthy his Protection, and take heed lest the fear of trouble make us commit unlawful Actions: We must also most strictly observe his Commandments, and wholly apply our selves to his service in hopes of attaining to that Eternal Felicity he has promised us.

Ant. I believe to see the good things of our Lord, in the land of the living.

OUr Lord is my illumination, and my salvation: whom shall I fear?

Our Lord is the protector of my life; of whom shall I be afraid?

Whilst the shameful approach upon me, to eat my flesh.

Mine enemies that trouble me, themselves are weakned and are fallen.

If camps stand together against me, my heart shall not fear.

If battel rise up against me, in this will I hope.

One thing I have asked of our Lord, this will

will I seek for: that I may dwell in the house of our Lord all the days of my life.

That I may see the pleasantness of our Lord, and visit his temple.

Because he hath hid me in his tabernacle: in the day of evils he hath protected me in the secret of his tabernacle.

In a rock he hath exalted me: and now he hath exalted my head over mine enemies.

I have gone round about, and have immolated in his tabernacle an host of jubilation: I will sing and say a psalm to our Lord.

Hear, O Lord, my voice, wherewith I have cried to thee: have mercy on me, and hear me.

My heart hath said to thee, my face hath sought thee out: thy face, O Lord, I will seek.

Turn not away thy face from me: decline not in wrath from thy servant.

Be thou my helper: forsake me not, neither despise me, O God, my Saviour.

Because my father and my mother have forsaken me: but our Lord hath taken me.

Give me a law, O Lord, in thy way: and direct me in the right path, because of mine enemies.

Deliver me not into the souls of them that trouble me: because unjust witnesses have risen up against me, and iniquity hath lied to it self.

I believe to see the good things of our Lord, in the land of the living.

Expect our Lord, do manfully: and let thy heart take courage, and expect thou our Lord.

Ant. I believe to see the good things of our Lord, in the land of the living.

PSALM 29.

In this Psalm the Church tells us, that altho' the Wicked think they can do much, because they can kill those who love and fear God; yet they cannot utterly destroy them; for in spite of them they will rise again and triumph over Death and their Persecutions; as JESUS CHRIST has assured them by his Resurrection, who brought his Enemies to that condition, as they had no reason to rejoyce in the Death they had inflicted on him.

Ant. Lord, thou hast brought forth my soul out of hell.

I Will exalt thee, O Lord, because thou hast received me: neither hast delighted mine enemies over me.

O Lord my God, I have cried to thee, and thou hast healed me.

Lord, thou hast brought forth my soul out of hell: thou hast saved me from them that go down into the lake.

Sing to our Lord, ye his saints: and confess to the memory of his holiness.

Because wrath is in his indignation: and life in his will.

At

At evening ſhall weeping abide: and in the morning gladneſs.

And I ſaid in my abundance, I ſhall not be moved for ever.

O Lord, in thy will thou haſt given ſtrength to my beauty.

Thou haſt turned away thy face from me, and I became troubled.

To thee, O Lord, I will cry: and I will pray to my God.

What profit is in my blood, whilſt I deſcend into corruption?

Shall duſt confeſs to thee, or declare thy truth?

Our Lord hath heard, and had mercy on me: our Lord is become my helper.

Thou haſt turned my mourning into joy unto me: thou haſt cut my ſackcloth, and haſt compaſſed me with gladneſs.

That my glory may ſing to thee: and I be not compunct: Lord my God, for ever will I confeſs to thee.

Ant. Lord, thou haſt brought forth my ſoul out of hell.

VERSICLE, *taken out of* Pſalm 67.

The Church propoſes unto us, 1. That altho' JESUS CHRIST had power to raiſe his one Body from Death to life, yet he begged that favor from God his Father, thereby to give us an Example of perfect Submiſſion and Obedience. 2. That as JESUS CHRIST by his Reſurrection and Aſcenſion was made the ſource of all Grace and Salvation to thoſe who rendred him a punctual obedience;

obedience; ſo was he confirm'd the Sovereign Judge to condemn thoſe to Eternal Flames, who ſhould die in their Iniquities.

V. But thou, O Lord, have mercy on me.

R. And raiſe me, that I may be thankful for them.

Lesson IV.

Taken out of the Treatiſe of St. Auguſtin *upon the Sixty third Pſalm.*

In this Leſſon St. *Auguſtin* teacheth us; That *Jeſus* being both God and Man ſuffered only as he was Man. It was neceſſary he ſhould be God, that he might reconcile us to God his Father, being in the quality of a Mediator between God and Man. It was needful he ſhould be Man, to the end he might be able to ſatisfie in all rigor, the Juſtice of God his Father for the Sins of Mankind.

Man ſhall penetrate into the depth of his heart; and God ſhall be exalted. They have ſaid, Who ſhall ſee us? They are wearied in ſearching after wicked Councils. Man has penetrated into the wicked Councils, and has ſuffered himſelf to be taken like a Man; for unleſs he had been a Man, he could not have been taken, ſeen, whipp'd, crucified, or died: Therefore it was a Man that underwent all theſe Paſſions; which unleſs he had been Man, could have had no effect upon him. For had he not been Man, Man had never been delivered. Man then penetrated into the depth of the heart, that is to ſay, into the Secret of the Heart, preſenting his

Humanity to their ſight; but concealing his Divinity from them, and hiding from them his form of God, wherein he was equal to his Father; and only permitting to their ſight the form of a Servant, wherein he was leſs than his Father.

RESP.

The Church repreſents unto us, That JESUS CHRIST declared his Divinity, even in his Death, by thoſe Miracles he then did, and by his deſcent into Hell, by deſtroying the Empire of Death and the Devil.

R. Our Paſtor is retired; the Fountain of living Water is vaniſhed, and the Sun loſt its Light at his paſſage: For he is now taken, who led the Firſt Man Captive. To day our Saviour hath broke both the Locks and Gates of Hell.

V. He hath deſtroyed the priſons of Hell, and overthrown the Powers of the Devil.

For he himſelf was taken, who led Captive the Firſt Man.

LESSON V.

In this Leſſon St. *Auguſtin* declares the Iniquity of the Jews, who perſecuted JESUS CHRIST even to his Grave.

TO what exceſs did their Search and Care tranſport them? and how they fainted in their Searchings! That our Lord being dead and buried, they ſhould ſet a Guard over

over his Sepulcher; for they said unto Pilate, That Seducer. By that name they called our Lord Jesus Christ, to the comfort of his Servants, when they are called Seducers. Therefore they said to Pilate, That Seducer said, yet living, After three days I will rise again. Command therefore the Sepulcher to be kept till the third day, lest perhaps his Disciples come and steal him, and say to the People, He is risen from the dead: And the last error shall be worse than the first. Pilate said to them, You have a Guard; go, guard it, as you know. And they departing, made the Sepulcher sure, sealing up the Stone with Watchmen.

RESP.

The Church proposes unto us all the Sufferings of JESUS CHRIST.

O all ye that pass by this way, behold, and see, if there be any grief like mine.

℣. All ye people, behold, and see my grief; if there be any grief like mine.

LESSON VI.

St. *Augustin* represents unto us the malice and obstinacy of the Jews, who instead of owning the truth of Christs Resurrection, whereof they had such certain Testimonies; yet they still persisted in their Infidelity, running headlong on their own ruin and destruction.

THey ſet a Guard of Soldiers to keep the Sepulcher. In the mean time the Earth trembled, and our Lord aroſe, ſignalizing his Reſurrection by ſo many Miracles, that the very Soldiers who guarded his Body became Witneſſes, and could have declared it, if they had willed to have ſpoken truth. But Avarice, which had poſſeſſed that Companion-Diſciple of Chriſt, had likewiſe entred the Hearts of thoſe Soldiers who kept the Sepulcher. We will give you Money, ſaid they, and ſay, That whilſt ye were aſleep, his Diſciples came and ſtole him away. Truly they failed in their vain Searches. Unhappy as ye are, What have ye ſaid? Where is your Subtleneſs and Cunning? Are ye ſo blind? Have ye ſo little Senſe? Are ye ſo wicked and malicious, to utter ſuch Words? O unhappy Craft! What haſt thou ſaid? Doſt thou forſake ſo much the Light of Counſel and Piety? And art thou ſo much drowned in Cunning and Wickedneſs, as to ſay this? Do ye ſay, That whilſt ye ſlept, his Diſciples came and ſtole him away? You produce ſleeping Witneſſes; but rather you have ſlept your ſelf, ſince you are loſt in your vain Search.

RESP.

By the following Verſicles taken out of the Fifty ſeventh and Fifty third Chapter of the Prophet *Iſay*; the Church repreſents unto

unto us, That if the Jews were unhappy in having ſo ill treated and not acknowledged the Saviour of the World; we who believe in him are not leſs faulty and unhappy, unleſs we conſider what this Divine Saviour ſuffered for us, and thence draw ſome benefit to our ſelves.

Behold, how the Juſt periſheth, and there is none that conſidereth in his heart; and men of mercy are gathered away, becauſe there is none that underſtandeth: for at the face of malice is the Juſt gathered away.

V. As a Lamb before his ſhearer, he ſhall be dumb, and ſhall not open his mouth. From diſtreſs and from judgment he was taken up: And his memory ſhall be in peace.

Behold, how the juſt periſheth, *&c.*

THIRD NOCTURN.

PSALM 53.

This Day, the Church commemorating CHRIST in his Sepulcher, makes the words in the Fifty third Pſalm to expreſs the Prayer this Divine Saviour made unto his Father, as being our Chief and Mediator; thereby begging of him a quick Reſurrection to triumph over Death, and deſtroy the Empire of Sin.

Ant. God helpeth me, and our Lord is the receiver of my ſoul.

O God, ſave me in thy name: and in thy ſtrength judge me.

O God, hear my prayers with thine ears: receive the words of my mouth.

Becauſe ſtrangers have riſen up againſt me,

and the ſtrong have ſought my ſoul: and they have not ſet God before their eyes.

For behold, God helpeth me: and our Lord is the receiver of my ſoul.

Turn away the evils to mine enemies: and in thy truth deſtroy them.

I will voluntarily ſacrifice to thee: and will confeſs to thy name, O Lord, becauſe it is good.

Becauſe thou haſt delivered me out of all tribulation: and mine eye hath looked down upon mine enemies.

Ant. God helpeth me: and our Lord is the receiver of my ſoul.

PSALM 75.

The Church repreſents unto the Faithful, (who are figured by the People of *Iſrael*) how JESUS CHRIST dying for us in *Jeruſalem*, was there buried, there he aroſe again, and there he eſtabliſhed his Church; calling thither all the Nations of the Earth to the knowledge of the true God, and there reconciling us to his Eternal Father, and uniting us by the tie of Charity, that we might not be at Variance with any, but in Peace with every one. It is from thence that he began to enlighten us with the Light of his Grace to make us contemn the tranſitory Goods of this World, which the Wicked enjoy but as in a Dream, and which muſt vaniſh when they die.

The Church repreſents us this Divine Saviour triumphing over the Wicked; and propoſes unto us the ſeverity of his Juſtice in the laſt Judgment when he ſhall come to judge the living and the dead with ſuch Majeſty and irreſiſtible Power that all the Heavens and Elements ſhall be filled with horror and deſpair; to the end, that the terror of the threats of that laſt Judgment might not only prevent the ſtubbornneſs and boldneſs of Sinners, and ſecure the innocency of the Juſt, even amongſt the Wicked, but alſo, that the Wicked, (fearing the Torments wherewith

God

God puniſheth Offences) might at the ſame time, as they dread the puniſhment for their Sins be reſtrain'd from ſinning, and by an internal motion be incited to call upon the goodneſs of God, who changes their Mind, and by an admirable effect of his powerful Grace cleanſes the corruption and malice of their Will, and reduces them not only to fear but alſo to love him.

Ant. And his place is made in peace: and his habitation in Sion.

GOd is known in Jewry: in Iſrael his name is great.

And his place is made in peace: and his habitation in Sion.

There he brake the powers of bows: the ſhield, the ſword, and the battel.

Thou doſt illuminate marvellouſly from the eternal mountains: all the fooliſh of heart were troubled.

They ſlept their ſleep: and all the men of riches found nothing in their hands.

At thy reprehenſion, O God of Jacob, they have ſlumbred that mounted on horſes.

Thou art terrible, and who ſhall reſiſt thee? from that time thy wrath.

From heaven thou haſt made thy judgment heard: the earth trembled, and was quiet.

When God aroſe unto judgment, that he might ſave all the meek of the earth.

Becauſe the cogitation of man ſhall confeſs to thee: and the remains of the cogitation ſhall keep feſtival day to thee.

Vow ye, and tender to our Lord your

God: all ye that round about him bring gifts.

To the terrible, and him that taketh away the ſpirit of princes, terrible to the kings of the earth.

Ant. His place is made in peace: and his habitation in Sion.

PSALM 87.

This Pſalm is a Prophecy of the Paſſion, Burial, and Reſurrection of JESUS CHRIST; wherein the Royal Prophet repreſents unto us, the Sufferings which this Divine Saviour was to undergo to ſatisfie the rigor of the Juſtice of his Father; and that, for the Sins of Man wherewith he had loaded himſelf: Then having deſcribed his Burial; he propoſes unto us the Prayer he was to offer to his Eternal Father, to demand from him his Reſurrection, not only for himſelf (for being equal to his Father he had no need of Prayers) that he might not be left in the power of Death (who alone was free among the Dead, and had power to leave his Soul and take her again) but for us, that he might make us partners with him of his new Life, and give us an Example of perfect patience and ſubmiſſion to the Will of God.

Moreover it ſhews us the advantage we receive from the Reſurrection of our Saviour, making us to acknowledge, that our Faith had been fruitleſs if he had continued in his Sepulcher, for then our Sins had not been taken away. Death is an effect of Sin; ſo that, had not our Saviour vanquiſhed Death, it could not have been ſaid, he had triumphed over Sin.

Ant. I am become as a man without help: free among the dead.

O Lord, the God of my ſalvation: in the day have I cried, and in the night before thee.

Let

Let my prayer enter in thy ſight: incline thine ear to my petition.

Becauſe my ſoul is repleniſhed with evils: and my life hath approached to hell.

I am accounted with them that deſcend into the lake: I am become as a man without help, free among the dead.

As the wounded ſleeping in the ſepulchers, of whom thou art mindful no more: and they are caſt off from thy hand.

They have put me in the lower lake: in the dark places, and in the ſhadow of death.

Thy fury is confirmed upon me: and all thy waves thou haſt brought in upon me.

Thou haſt made my familiars far from me: they have put me abomination to themſelves.

I was delivered, and came not forth: mine eyes languiſhed for poverty.

I cried to thee, O Lord, all the day: I ſtretched out my hands to thee.

Wilt thou do merveils to the dead: or ſhall phyſicians raiſe to life, and they confeſs to thee?

Shall any in the ſepulcher declare thy mercy: and thy truth in perdition?

Shall thy merveilous works be known in darkneſs: and thy juſtice in the land of oblivion?

And I, O Lord, have cried to thee: and in the morning ſhall my prayer prevent thee.

Why doſt thou, O Lord, reject my prayer: turneſt away thy face from me?

I

I am poor, and in labors from my youth: and being exalted, humbled and troubled.

Thy wraths have passed upon me: and thy terrors have troubled me.

They have compassed me as water all the day: they compassed me together.

Thou hast made friend and neighbor far from me: and my familiar, because of misery.

Ant. I am become as a man without help: free among the dead.

℣. His place is made in peace,

℟. And his habitation in Sion.

LESSON VII.

Taken out of the Epistle of St. Paul *the Apostle to the* Hebrews, *Chap.* 9.

The Church teacheth us by those words of the Apostle, That the Mediator of the Old Testament, who was the High-priest, was not able to cleanse Mens Souls from their Sins, nor to open Heaven for them, either by the quality of his Priesthood of the Old Law, or by the nature of the Sacrifice and Testament: The High-Priest of [illegible] was a Sinner like other Men, he entred only into the m[illegible] Sanctuary, and into a Tabernacle built by the Hands of Men; he only offered Calves and other lawful Victims unto God, and they could only receive from him Temporal Blessings. It was therefore needful to have a Mediator of the New Testament, and that was JESUS CHRIST, who being both God and Man, could not sin, and was the Source and Fountain of all Sanctity. Who by Sacrificing himself purified us by his own Blood with an Interior and Spiritual Purity; delivering us from our Sins to make us in a condition to render God a truly faithful Service, and entring into the true Sanctuary (that is, into Heaven, and into the Bosom of God his Father) he profered

us

us to him, and made us by his Will and Teſtament, Partakers and Heirs of his Heavenly Inheritance.

CHriſt aſſiſting an high prieſt of the good things to come, by a more ample and more perfect tabernacle not made with hand, that is, not of this creation: neither by the blood of goats or of calves, but by his own blood, entred in once into the holies, eternal redemption being found. For if the blood of goats and of oxen, and the aſhes of an heifer being ſprinkled, ſanctifieth the polluted to the cleanſing of the fleſh: How much more hath the blood of Chriſt, who by the Holy Ghoſt offered himſelf unſpotted unto God, cleanſed our conſcience from dead works, to ſerve the living God?

RESP.

The Church minds to give thanks unto JESUS CHRIST for vouchſafing us his Mercy, and Sacrificing himſelf on the Croſs for our Salvation. We muſt alſo abhor the Wickedneſs of the Jews, who to ſatisfie their Malice, put to Death this Divine Saviour.

R. The kings of the earth have riſen up, and the princes are aſſembled together, againſt the Lord, and againſt his Chriſt.

V. Why have the nations raged, and the people meditated vain things?

Againſt the Lord, and againſt his Chriſt.

LESSON

LESSON VIII.

The Apostle instructs us, That the Death which our Mediator was willing to suffer, was to repair those Prevarications committed during the Old Testament, and to render us capable of the effects of the Divine Promises of the New Testament, and this founded on the natuere of the Testament. For in the first place, JESUS CHRIST being willing to give unto Man a New Testament, it was also but requisit that it should be firm and unalterable, the which to render it, 'twas necessary he should die; for the Wills and Testaments of Men take no effect till after their Death; for whilst they live they may either change or absolutely cancel them. Secondly, The New Testament was to correspond with the first; neither was the Fire given without the effusion of Blood, as appears in *Exod. chap.* 24.

AND therefore he is the mediator of the new testament: that death being a mean unto the redemption of these prevarications which were under the former testament, they that are called may receive the promise of eternal inheritance. For where there is a testament, the death of the testator must of necessity come between: for a testament is confirmed in the dead: otherwise it is yet of no value whilst the testator liveth. Whereupon neither was the first certes dedicated without blood.

RESP.

The Faithful consider, that the Jews put this Divine Testator to a most Ignominious Death, who came to give them by his last Will and Testament a Heavenly Inheritance; if by their Impiety and Ingratitude they had not made themselves unworthy it. They likewise consider, that as the Jews had no power to put our Saviour to Death, but because he would himself, so in voluntarily dying he triumphed over Death.

℟. I am accounted with them that descend into the lake. I am become as a man without help, free among the dead.

℣. They have put me in the lower lake: in the dark places, and in the shadow of death.

I am become as, &c.

Lesson IX.

In this Lesson the Apostle represents unto us, That in the Old Testament the Purifications were made by the shedding of Blood, without which the Remission of Sins had not been given, since it is that which is the confirmation of all Alliance.

For all the commandment of the law being read of Moyses to all the people, he taking the blood of calves and goats, with water and scarlet-wooll and hyssop, sprinkled the very book also it self, and all the people, saying, This is the blood of the testament, which God hath commanded unto you. The tabernacle also, and all the vessel of the ministery, he in like manner sprinkled with blood. And all things almost according to the law are cleansed with blood: and without shedding of blood there is not remission.

Resp.

In the Old Law in the Seventeenth Chapter of *Leviticus*, God Commanded, that the Blood of Victims should be covered, to shew unto us, that it was an effect of his Bounty, that he vouchsafed to receive the lives of Innocent Beasts instead of that of Sinners. But on the contrary, the Jews instead of covering the

the Blood of JESUS CHRIST; that is, instead of acknowledging the excess of his Bounty wherewith God would that his Son (who was the God of Man) should die for them who deserved Death, and that he should die on the Cross even for their Salvation who nailed him thereon. But they instead of repenting themselves, or being confounded for having put to Death their Saviour; they moreover persecuted him even in his Sepulcher. And this it is which the Faithful consider in the following Versicles.

R. Our Lord being buried, his monument was sealed, rolling a stone against the mouth of the monument, setting soldiers who might guard it.

V. The chief priests came unto Pilate, and asked of him, setting soldiers who might keep him.

R. Our Lord being buried.

AT

LAUDS.

The Church tells us, That to receive benefit from CHRIST's Death, we must have a hearty and true Repentance.

ANTHYMN, *taken out of the Thirteenth Chapter of the Prophet* Osee.

Ant. I Will be thy death, O death: thy bit will I be, O hell.

PSALM

PSALM 50.

Miserere mei Deus, &c. as before, *p.* 65.

ANTHYMN, *taken out of the Twelfth Chapter of the Prophet* Zachary.

The Church having declared unto us, That JESUS CHRIST suffered Death to fulfill the Commands of his Father, and to accomplish the Predictions of the Prophets. She now represents us the grief the Converted and Penitent Jews had for having been of the number of those who put him to Death. She also minds us to acknowledge the obligation we have to mortifie our selves, to sigh and weep for having by our Sins contributed to his Death.

They shall lament him with lamentation as it were upon an only begotten, because our innocent Lord is slain.

PSALM 42.

The Church offers us the Prayer JESUS CHRIST made unto God his Father, which declares the difference 'twixt his Sufferings and Death, and those of the Death and Sufferings of Men. Their Deaths and Sufferings are the Punishments due to their Sins; But *JESUS CHRIST*, who is Sanctity it self, and the Fountain of all good, he only suffered Death because himself would, and charged himself with our Iniquities, that he might deliver us, and satisfie the rigorous Justice of God his Father. Then the Church shews us, That God made his Light and Truth shine in this Divine Saviour by making his Innocency appear by the Wonders and Miracles that happened at his Death, and by his glorious Resurrection from his Tomb, and afterwards by his destroying of *Jerusalem*, and by casting the reprobate Jews in everlasting Perdition.

JUdge me, O God, and discern my cause from the nation not holy, from the unjust and deceitful man deliver me. Be-

Becauſe thou art God my ſtrength: why haſt thou repelled me? and why go I ſorrowful, whilſt the enemy afflicteth me?

Send forth thy light and thy truth: they have conducted me, and brought me into thy holy hill, and into thy tabernacles.

And I will go into the altar of God: to God, which maketh my youth joyful.

I will confeſs to thee on the harp, O God, my God: Why art thou ſorrowful, O my ſoul? and doſt thou trouble me?

Hope in God, becauſe yet I will confeſs to him: the ſalvation of my countenance, and my God.

Ant. They ſhall lament him with lamentation, as it were upon an only begotten: becauſe our innocent Lord is ſlain.

Ant. Behold, all ye people, and ſee my grief.

The Pſalm *Deus, Deus meus*, as before, *p.* 69.

Ant. From the gate of hell deliver my ſoul, O Lord.

The Canticle of Ezechias, *Iſa.* 38.

Under the Figure of *Ezekias*'s Malady, from which he was deliverd by God at the interceſſion of the Prophet *Iſay*, which ſignifies the health of God. The Church repreſents unto us the deplorable condition whereinto Human Nature was reduced through Sin, from which we are freed through the Grace of our Lord *JESUS CHRIST*. She alſo admoniſheth us to render our humble Thanks to the Divine Majeſty.

I have

I Have ſaid, In the midſt of my days ſhall I go to the gates of hell.

I have ſought the reſidue of my years: I have ſaid, I ſhall not ſee our Lord God in the land of the living.

I ſhall behold man no more, and the inhabiter of reſt.

My generation is taken away, and is wrapped together from me, as the tent of ſhepherds.

My life is cut off as by a weaver: whilſt I yet began, he cut me off: from morning until night thou wilt make an end of me.

I hoped until morning: as a lion ſo hath he broken all my bones.

From morning until evening thou wilt make an end of me. As a young ſwallow, ſo will I cry, I will meditate as a dove.

Mine eyes are weakned, looking on high.

Lord, I ſuffer violence, anſwer for me. What ſhall I ſay, or what ſhall he anſwer me? whereas himſelf hath done it.

I will recount to thee all my years, in the bitterneſs of my ſoul.

Lord, if mans life be ſuch, and the life of my ſpirit in ſuch things, thou ſhalt chaſtiſe me, and ſhalt quicken me. Behold, in peace is my bitterneſs moſt bitter.

But thou haſt delivered my ſoul that it ſhould not periſh: thou haſt caſt all my ſins behind my back.

Because hell shall not confess to thee, neither shall death praise thee: they that go down into the lake, shall not expect thy truth.

The living, the living, he shall confess to thee, as I also this day: the father shall make the truth known to the children.

O Lord, save me, and we shall sing our psalms all the days of our life in the house of our Lord.

Ant. From the gate of hell deliver my soul, O Lord.

Ant. O all ye that pass by this way, behold and see, if there be any grief like unto mine.

Psalm, *Laudate Dominum de cœlis*, &c. as before, *p.* 74.

V. My flesh shall rest in hope.

R. And thou shalt not give thy holy One to see corruption.

AT

AT
BENEDICTUS.

ANTHYMN.

THe women sitting at the monument, lamented, weeping for our Lord.

THE CANTICLE OF *ZACHARY.*

Benedictus, &c. as before, *p.* 78.

V. Christ was made obedient for us unto death, even the death of the cross.

R. Wherefore God hath exalted him, and given him a name above all names.

Pater noster, &c. Miserere mei Deus, &c. as before, *p.* 13. & 65.

THE PRAYER.

Respice Quæsumus, &c. as before, *p.* 80.

FOR

SATURDAY

IN

Holy-Week,

AT

COMPLINE.

Jube Domine, &c. as before, *p.* 12. *to p.* 19.

The Chapter and Hymn are omitted. The Chapter is not said, to signifie, That after the Resurrection the Blessed will need no farther Instructions in their Estate of eternal Blessedness, which is represented by the Chapters of Divine Offices.

The Hymn is also omitted, to shew, That after the Resurrection, they praise not God in Heaven with such Hymns as they sang unto him in this World; but that they will praise him after another manner.

Ant. And in the evening of the Sabaoth.

The Canticle of SIMEON.

Luke 2.

NOw thou dost dismiss thy servant, O Lord, according to thy word, in peace.

Because mine eyes have seen thy salvation.

Which thou hast prepared before the face of all peoples.

A light to the revelation of the Gentiles, and the glory of thy people Israel.

Glory be to the Father, and to the Son, and to the Holy Ghost.

Even as it was in the beginning, and now, and ever, and world without end. *Amen.*

Ant. And in the evening of the Sabaoth, which dawneth on the first of the Sabaoth, came Mary Magdalen, and the other Mary, to see the Sepulcher. *Alleluiah.*

℣. Our Lord be with you.

℟. And with thy spirit.

Let us pray.

VIsit, we beseech thee, O Lord, this Habitation, and repel far from it all Snares of the Enemy: Let thy Holy Angel dwell therein, to preserve us in Peace, and thy Blessing be upon us for ever; Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee, in the Unity of the Holy

Holy Ghoſt, one God, world without end. *Amen.*

V. Our Lord be with you.

R. And with thy ſpirit.

V. Let us bleſs our Lord. *Alleluiah, Alleluiah.*

R. Thanks be to God. *Alleluiah, Alleluiah.*

The Bleſſing.

V. THe Almighty and Merciful Lord, the Father, the Son, and the Holy Ghoſt, Bleſs and keep us. *Amen.*

The Anthymn of the Holy Virgin.

O Queen of Heaven, rejoyce. *Alleluiah,* For he whom thou deſerveſt to bear, *Alleluiah,* hath riſen, as he ſaid. *Alleluiah.* Pray unto God for us. *Alleluiah.*

V. Rejoyce and be glad, O Virgin *Mary.* *Alleluiah.*

R. Becauſe our Lord hath truly riſen. *Alleluiah.*

Let us pray.

O God, who by the Reſurrection of thy Son our Lord Jeſus Chriſt haſt vouchſafed to make glad the world: Grant, we beſeech

ſeech thee, that by his Mother the Virgin *Mary* we may receive the Joys of Life eternal: Through the ſame Chriſt our Lord.

R. Amen.

V. The Divine Help always remain with us. *R.* Amen.

Pater noſter, &c. Ave Maria, &c. Crede in Deum, &c.

FINIS.

Elizabeth Holmeley Book

THE Compleat Office OF THE Holy Week.

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will I ſeek for: that I may dwell in the houſe of our Lord all the days of my life.

That I may ſee the pleaſantneſs of our Lord, and viſit his temple.

Becauſe he hath hid me in his tabernacle: in the day of evils he hath protected me in the ſecret of his tabernacle.

In a rock he hath exalted me: and now he hath exalted my head over mine enemies.

I have gone round about, and have immolated in his tabernacle an hoſt of jubilation: I will ſing and ſay a pſalm to our Lord.

Hear, O Lord, my voice, wherewith I have cried to thee: have mercy on me, and hear me.

My heart hath ſaid to thee, my face hath ſought thee out: thy face, O Lord, I will ſeek.

Turn not away thy face from me: decline not in wrath from thy ſervant.

Be thou my helper: forſake me not, neither deſpiſe me, O God, my Saviour.

Becauſe my father and my mother have forſaken me: but our Lord hath taken me.

Give me a law, O Lord, in thy way: and direct me in the right path, becauſe of mine enemies.

Deliver me not into the ſouls of them that trouble me: becauſe unjuſt witneſſes have riſen up againſt me, and iniquity hath lied to it ſelf.

I believe to ſee the good things of our Lord, in the land of the living.

Expect our Lord, do manfully: and let thy heart take courage, and expect thou our Lord.

Ant. I believe to ſee the good things of our Lord, in the land of the living.

PSALM 29.

In this Pſalm the Church tells us, that altho' the Wicked think they can do much, becauſe they can kill thoſe who love and fear God; yet they cannot utterly deſtroy them; for in ſpite of them they will riſe again and triumph over Death and their Perſecutions; as JESUS CHRIST has aſſured them by his Reſurrection, who brought his Enemies to that condition, as they had no reaſon to rejoyce in the Death they had inflicted on him.

Ant. Lord, thou haſt brought forth my ſoul out of hell.

I Will exalt thee, O Lord, becauſe thou haſt received me: neither haſt delighted mine enemies over me.

O Lord my God, I have cried to thee, and thou haſt healed me.

Lord, thou haſt brought forth my ſoul out of hell: thou haſt ſaved me from them that go down into the lake.

Sing to our Lord, ye his ſaints: and confeſs to the memory of his holineſs.

Becauſe wrath is in his indignation: and life in his will.

At

At evening ſhall weeping abide: and in the morning gladneſs.

And I ſaid in my abundance, I will not be moved for ever.

O Lord, in thy will thou haſt given ſtrength to my beauty.

Thou haſt turned away thy face from me, and I became troubled.

To thee, O Lord, I will cry: and I will pray to my God.

What profit is in my blood, whilſt I deſcend into corruption?

Shall duſt confeſs to thee, or declare thy truth?

Our Lord hath heard, and had mercy on me: our Lord is become my helper.

Thou haſt turned my mourning into joy unto me: thou haſt cut my ſackcloth, and haſt compaſſed me with gladneſs.

That my glory may ſing to thee: and I be not compunct: Lord my God, for ever will I confeſs to thee.

Ant. Lord, thou haſt brought forth my ſoul out of hell.

VERSICLE, *taken out of* Pſalm 63.

The Church propoſes unto us, 1. That altho' JESUS CHRIST had power to raiſe his one Body from Death to Life, yet he begged that favor from God his Father, thereby to give us an Example of perfect Submiſſion and Obedience. 2. That as JESUS CHRIST by his Reſurrection and Aſcenſion was made the ſource of all Grace and Salvation to thoſe who rendred him a punctual obedience;

obedience; ſo was he confirm'd the Sovereign Judge to condemn thoſe to Eternal Flames, who ſhould die in their Iniquities.

V. But thou, O Lord, have mercy on me.

R. And raiſe me, that I may be thankful for them.

LESSON IV.

Taken out of the Treatiſe of St. Auguſtin *upon the Sixty third Pſalm.*

In this Leſſon St. *Auguſtin* teacheth us; That *Jeſus* being both God and Man ſuffered only as he was Man. It was neceſſary he ſhould be God that he might reconcile us to God his Father, being in the quality of a Mediator between God and Man. It was needful he ſhould be Man, to the end he might be able to ſatisfie in all rigor, the Juſtice of God his Father for the Sins of Mankind.

MAn *ſhall penetrate into the depth of his heart; and God ſhall be exalted.* They have ſaid, Who ſhall ſee us? They are wearied in ſearching after wicked Councils. Man has penetrated into the wicked Councils, and has ſuffered himſelf to be taken like a Man; for unleſs he had been a Man, he could not have been taken, ſeen, whipp'd, crucified, or died: Therefore it was a Man that underwent all theſe Paſſions; which unleſs he had been Man, could have had no effect upon him. For had he not been Man, Man had never been delivered. Man then penetrated into the depth of the heart, that is to ſay, into the Secret of the Heart, preſenting his

Humanity to their ſight; but concealing his Divinity from them, and hiding from them his form of God, wherein he was equal to his Father; and only permitting to their ſight the form of a Servant, wherein he was leſs than his Father.

RESP.

The Church repreſents unto us, That JESUS CHRIST declared his Divinity, even in his Death, by thoſe Miracles he then did, and by his deſcent into Hell, by deſtroying the Empire of Death and the Devil.

R. Our Paſtor is retired; the Fountain of living Water is vaniſhed, and the Sun loſt its Light at his paſſage: For he is now taken, who led the Firſt Man Captive. To day our Saviour hath broke both the Locks and Gates of Hell.

V. He hath deſtroyed the priſons of Hell, and overthrown the Powers of the Devil.

For he himſelf was taken, who led Captive the Firſt Man.

LESSON V.

In this Leſſon St. *Auguſtin* declares the Iniquity of the Jews, who perſecuted JESUS CHRIST even to his Grave.

TO what exceſs did their Search and Care tranſport them? and how they fainted in their Searchings! That our Lord being dead and buried, they ſhould ſet a Guard over

over his Sepulcher; for they said unto Pilate, That Seducer. By that name they called our Lord Jesus Christ, to the comfort of his Servants, when they are called Seducers. Therefore they said to Pilate, That Seducer said, yet living, After three days I will rise again. Command therefore the Sepulcher to be kept till the third day, lest perhaps his Disciples come and steal him, and say to the People, He is risen from the dead: And the last error shall be worse than the first. Pilate said to them, You have a Guard; go, guard it, as you know. And they departing, made the Sepulcher sure, sealing up the Stone with Watchmen.

R. Esp.

The Church proposes unto us all the Sufferings of JESUS CHRIST.

O all ye that pass by this way, behold, and see, if there be any grief like mine.

V. All ye people, behold, and see my grief; if there be any grief like mine.

Lesson VI.

St. *Augustin* represents unto us the malice and obstinacy of the Jews, who instead of owning the truth of Christs Resurrection, whereof they had such certain Testimonies; yet they still persisted in their Infidelity, running headlong on their own ruin and destruction.

THey ſet a Guard of Soldiers to keep the Sepulcher. In the mean time the Earth trembled, and our Lord aroſe, ſignalizing his Reſurrection by ſo many Miracles, that the very Soldiers who guarded his Body became Witneſſes, and could have declared it, if they had willed to have ſpoken truth. But Avarice, which had poſſeſſed that Companion-Diſciple of Chriſt, had likewiſe entred the Hearts of thoſe Soldiers who kept the Sepulcher. We will give you Money, ſaid they, and ſay, That whilſt ye were aſleep, his Diſciples came and ſtole him away. Truly they failed in their vain Searches. Unhappy as ye are, What have ye ſaid? Where is your Subtleneſs and Cunning? Are ye ſo blind? Have ye ſo little Senſe? Are ye ſo wicked and malicious, to utter ſuch Words? O unhappy Craft! What haſt thou ſaid? Doſt thou forſake ſo much the Light of Counſel and Piety? And art thou ſo much drowned in Cunning and Wickedneſs, as to ſay this? Do ye ſay, That whilſt ye ſlept, his Diſciples came and ſtole him away? You produce ſleeping Witneſſes; but rather you have ſlept your ſelf, ſince you are loſt in your vain Search.

R. E S P.

By the following Verſicles taken out of the Fifty ſeventh and Fifty third Chapter of the Prophet *Iſay*; the Church repreſents unto

unto us, That if the Jews were unhappy in having ſo ill treated and not acknowledged the Saviour of the World; we who believe in him are not leſs faulty and unhappy, unleſs we conſider what this Divine Saviour ſuffered for us, and thence draw ſome benefit to our ſelves.

Behold, how the Juſt periſheth, and there is none that conſidereth in his heart; and men of mercy are gathered away, becauſe there is none that underſtandeth: for at the face of malice is the Juſt gathered away.

V. As a Lamb before his ſhearer, he ſhall be dumb, and ſhall not open his mouth. From diſtreſs and from judgment he was taken up: And his memory ſhall be in peace.

Behold, how the juſt periſheth, &c.

THIRD NOCTURN.

PSALM 53.

This Day, the Church commermorating CHRIST in his Sepulcher, makes the words in the Fifty third Pſalm to expreſs the Prayer this Divine Saviour made unto his Father, as being our Chief and Mediator; thereby begging of him a quick Reſurrection to triumph over Death, and deſtroy the Empire of Sin.

Ant. God helpeth me, and our Lord is the receiver of my ſoul.

O God, ſave me in thy name: and in thy ſtrength judge me.

O God, hear my prayers with thine ears: receive the words of my mouth.

Becauſe ſtrangers have riſen up againſt me,

and the ſtrong have ſought my ſoul: and they have not ſet God before their eyes.

For behold, God helpeth me: and our Lord is the receiver of my ſoul.

Turn away the evils to mine enemies: and in thy truth deſtroy them.

I will voluntarily ſacrifice to thee: and will confeſs to thy name, O Lord, becauſe it is good.

Becauſe thou haſt delivered me out of all tribulation: and mine eye hath looked down upon mine enemies.

Ant. God helpeth me: and our Lord is the receiver of my ſoul.

PSALM 75.

The Church repreſents unto the Faithful, (who are figured by the People of *Iſrael*) how JESUS CHRIST dying for us in *Jeruſalem*, was there buried, there he aroſe again, and there he eſtabliſhed his Church; calling thither all the Nations of the Earth to the knowledge of the true God, and there reconciling us to his Eternal Father, and uniting us by the tie of Charity, that we might not be at Variance with any, but in Peace with every one. It is from thence that he began to enlighten us with the Light of his Grace to make us contemn the tranſitory Goods of this World, which the Wicked enjoy but as in a Dream, and which muſt vaniſh when they die.

The Church repreſents us this Divine Saviour triumphing over the Wicked; and propoſes unto us the ſeverity of his Juſtice in the laſt Judgment when he ſhall come to judge the living and the dead with ſuch Majeſty and irreſiſtible Power that all the Heavens and Elements ſhall be filled with horror and deſpair; to the end, that the terror of the threats of that laſt Judgment might not only prevent the ſtubbornneſs and boldneſs of Sinners, and ſecure the innocency of the Juſt, even amongſt the Wicked, but alſo, that the Wicked, (fearing the Torments wherewith

God

God puniſheth Offences) might at the ſame time, as they dread the puniſhment for their Sins be reſtrain'd from ſinning, and by an internal motion be incited to call upon the goodneſs of God, who changes their Mind, and by an admirable effect of his powerful Grace cleanſes the corruption and malice of their Will, and reduces them not only to fear but alſo to love him.

Ant. And his place is made in peace: and his habitation in Sion.

GOd is known in Jewry: in Iſrael his name is great.

And his place is made in peace: and his habitation in Sion.

There he brake the powers of bows: the ſhield, the ſword, and the battel.

Thou doſt illuminate merveilouſly from the eternal mountains: all the fooliſh of heart were troubled.

They ſlept their ſleep: and all the men of riches found nothing in their hands.

At thy reprehenſion, O God of Jacob, they have ſlumbred that mounted on horſes.

Thou art terrible, and who ſhall reſiſt thee? from that time thy wrath.

From heaven thou haſt made thy judgment heard: the earth trembled, and was quiet.

When God aroſe unto judgment, that he might ſave all the meek of the earth.

Becauſe the cogitation of man ſhall confeſs to thee: and the remains of the cogitation ſhall keep feſtival day to thee.

Vow ye, and tender to our Lord your

God: all ye that round about him bring gifts.

To the terrible, and him that taketh away the ſpirit of princes, terrible to the kings of the earth.

Ant. His place is made in peace: and his habitation in Sion.

PSALM 87.

This Pſalm is a Prophecy of the Paſſion, Burial, and Reſurrection of JESUS CHRIST; wherein the Royal Prophet repreſents unto us, the Sufferings which this Divine Saviour was to undergo to ſatisfie the rigor of the Juſtice of his Father; and that, for the Sins of Man wherewith he had loaded himſelf: Then having deſcribed his Burial; he propoſes unto us the Prayer he was to offer to his Eternal Father, to demand from him his Reſurrection, not only for himſelf (for being equal to his Father he had no need of Prayers) that he might not be left in the power of Death (who alone was free among the Dead, and had power to leave his Soul and take her again) but for us, that he might make us partners with him of his new Life, and give us an Example of perfect patience and ſubmiſſion to the Will of God.

Moreover it ſhews us the advantage we receive from the Reſurrection of our Saviour, making us to acknowledge, that our Faith had been fruitleſs if he had continued in his Sepulcher, for then our Sins had not been taken away. Death is an effect of Sin; ſo that, had not our Saviour vanquiſhed Death, it could not have been ſaid, he had triumphed over Sin.

Ant. I am become as a man without help: free among the dead.

O Lord, the God of my ſalvation: in the day have I cried, and in the night before thee.

Let

Let my prayer enter in thy ſight: incline thine ear to my petition.

Becauſe my ſoul is repleniſhed with evils: and my life hath approached to hell.

I am accounted with them that deſcend into the lake: I am become as a man without help, free among the dead.

As the wounded ſleeping in the ſepulchers, of whom thou art mindful no more: and they are caſt off from thy hand.

They have put me in the lower lake: in the dark places, and in the ſhadow of death.

Thy fury is confirmed upon me: and all thy waves thou haſt brought in upon me.

Thou haſt made my familiars far from me: they have put me abomination to themſelves.

I was delivered, and came not forth: mine eyes languiſhed for poverty.

I cried to thee, O Lord, all the day: I ſtretched out my hands to thee.

Wilt thou do merveils to the dead: or ſhall phyſicians raiſe to life, and they confeſs to thee?

Shall any in the ſepulcher declare thy mercy: and thy truth in perdition?

Shall thy merveilous works be known in darkneſs: and thy juſtice in the land of oblivion?

And I, O Lord, have cried to thee: and in the morning ſhall my prayer prevent thee.

Why doſt thou, O Lord, reject my prayer: turneſt away thy face from me?

I am poor, and in labors from my youth: and being exalted, humbled and troubled.

Thy wraths have paſſed upon me: and thy terrors have troubled me.

They have compaſſed me as water all the day: they compaſſed me together.

Thou haſt made friend and neighbor far from me: and my familiar, becauſe of miſery.

Ant. I am become as a man without help: free among the dead.

℣. His place is made in peace,

℟. And his habitation in Sion.

Lesson VII.

Taken out of the Epiſtle of St. Paul *the Apoſtle to the* Hebrews, *Chap.* 9.

The Church teacheth us by thoſe words of the Apoſtle, That the Mediator of the Old Teſtament, who was the High-prieſt, was not able to cleanſe Mens Souls from their Sins, nor to open Heaven for them, either by the quality of his Prieſthood of the Old Law, or by the nature of the Sacrifice and Teſtament: The High-Prieſt of the Law was a Sinner like other Men, he entred only into the material Sanctuary, and into a Tabernacle built by the Hands of Men; he only offered Calves and other lawful Victims unto God, and they could only receive from him Temporal Bleſſings. It was therefore needful to have a Mediator of the New Teſtament, and that was JESUS CHRIST, who being both God and Man, could not ſin, and was the Source and Fountain of all Sanctity. Who by Sacrificing himſelf purified us by his one Blood with an Interior and Spiritual Purity; delivering us from our Sins to make us in a condition to render God a truly faithful Service, and entring into the true Sanctuary (that is, into Heaven, and into the Boſom of God his Father) he profered

us to him, and made us by his Will and Teſtament, Partakers and Heirs of his Heavenly Inheritance.

CHriſt aſſiſting an high prieſt of the good things to come, by a more ample and more perfect tabernacle not made with hand, that is, not of this creation: neither by the blood of goats or of calves, but by his own blood, entred in once into the holies, eternal redemption being found. For if the blood of goats and of oxen, and the aſhes of an heifer being ſprinkled, ſanctifieth the polluted to the cleanſing of the fleſh: How much more hath the blood of Chriſt, who by the Holy Ghoſt offered himſelf unſpotted unto God, cleanſed our conſcience from dead works, to ſerve the living God?

RESP.

The Church minds to give thanks unto JESUS CHRIST for vouchſafing us his Mercy, and Sacrificing himſelf on the Croſs for our Salvation. We muſt alſo abhor the Wickedneſs of the Jews, who to ſatisfie their Malice, put to Death this Divine Saviour.

R. The kings of the earth have riſen up, and the princes are aſſembled together, againſt the Lord, and againſt his Chriſt.

V. Why have the nations raged, and the people meditated vain things?

Againſt the Lord, and againſt his Chriſt.

LESSON

LESSON VIII.

The Apoſtle inſtructs us, That the Death which our Mediator was willing to ſuffer, was to repair thoſe Prevarications committed during the Old Teſtament, and to render us capable of the effects of the Divine Promiſes of the New Teſtament, and this founded on the natuere of the Teſtament. For in the firſt place, JESUS CHRIST being willing to give unto Man a New Teſtament, it was alſo but requiſit that it ſhould be firm and unalterable, the which to render it, 'twas neceſſary he ſhould die; for the Wills and Teſtaments of Men take no effect till after their Death; for whilſt they live they may either change or abſolutely cancel them. Secondly, The New Teſtament was to correſpond with the firſt; neither was the Fire given without the effuſion of Blood, as appears in *Exod. chap.* 24.

AND therefore he is the mediator of the new teſtament: that death being a mean unto the redemption of theſe prevarications which were under the former teſtament, they that are called may receive the promiſe of eternal inheritance. For where there is a teſtament, the death of the teſtator muſt of neceſſity come between: for a teſtament is confirmed in the dead: otherwiſe it is yet of no value whilſt the teſtator liveth. Whereupon neither was the firſt certes dedicated without blood.

RESP.

The Faithful conſider, that the Jews put this Divine Teſtator to a moſt Ignominious Death, who came to give them by his laſt Will and Teſtament a Heavenly Inheritance; if by their Impiety and Ingratitude they had not made themſelves unworthy it. They likewiſe conſider, that as the Jews had no power to put our Saviour to Death, but becauſe he would himſelf, ſo in voluntarily dying he triumphed over Death.

R. I am accounted with them that deſcend into the lake. I am become as a man without help, free among the dead.

V. They have put me in the lower lake: in the dark places, and in the ſhadow of death.

I am become as, *&c.*

LESSON IX.

In this Leſſon the Apoſtle repreſents unto us, That in the Old Teſtament the Purifications were made by the ſhedding of Blood, without which the Remiſſion of Sins had not been given, ſince it is that which is the confirmation of all Alliance.

FOr all the commandment of the law being read of Moyſes to all the people, he taking the blood of calves and goats, with water and ſcarlet-wooll and hyſſop, ſprinkled the very book alſo it ſelf, and all the people, ſaying, This is the blood of the teſtament, which God hath commanded unto you. The tabernacle alſo, and all the veſſel of the miniſtery, he in like manner ſprinkled with blood. And all things almoſt according to the law are cleanſed with blood: and without ſhedding of blood there is not remiſſion.

RESP.

In the Old Law in the Seventeenth Chapter of *Leviticus*, God Commanded, that the Blood of Victims ſhould be covered, to ſhew unto us, that it was an effect of his Bounty, that he vouchſafed to receive the lives of Innocent Beaſts inſtead of that of Sinners. But on the contrary, the Jews inſtead of covering the

the Blood of *JESUS CHRIST*; that is, inſtead of acknowledging the exceſs of his Bounty wherewith God would that his Son (who was the God of Man) ſhould die for them who deſerved Death, and that he ſhould die on the Croſs even for their Salvation who nailed him thereon. But they inſtead of repenting themſelves, or being confounded for having put to Death their Saviour; they moreover perſecuted him even in his Sepulcher. And this it is which the Faithful conſider in the following Verſicles.

R. Our Lord being buried, his monument was ſealed, rolling a ſtone againſt the mouth of the monument, ſetting ſoldiers who might guard it.

V. The chief prieſts came unto Pilate, and asked of him, ſetting ſoldiers who might keep him.

R. Our Lord being buried.

AT

LAUDS.

The Church tells us, That to receive benefit from *CHRIST*'s Death, we muſt have a hearty and true Repentance.

ANTHYMN, *taken out of the Thirteenth Chapter of the Prophet* Oſee.

Ant. I Will be thy death, O death: thy bit will I be, O hell.

PSALM

PSALM 50.

Miſerere mei Deus, &c. as before, *p.* 65.

ANTHYMN, *taken out of the Twelfth Chapter of the Prophet* Zachary.

The Church having declared unto us, That JESUS CHRIST ſuffered Death to fulfill the Commands of his Father, and to accompliſh the Predictions of the Prophets. She now repreſents us the grief the Converted and Penitent Jews had for having been of the number of thoſe who put him to Death. She alſo minds us to acknowledge the obligation we have to mortifie our ſelves, to ſigh and weep for having by our Sins contributed to his Death.

They ſhall lament him with lamentation as it were upon an only begotten, becauſe our innocent Lord is ſlain.

PSALM 42.

The Church offers us the Prayer JESUS CHRIST made unto God his Father, which declares the difference 'twixt his Sufferings and Death, and 'twixt the Death and Sufferings of Men. Their Deaths and Sufferings are the Puniſhments due to their Sins: But *JESUS CHRIST*, who is Sanctity it ſelf, and the Fountain of all good, he only ſuffered Death becauſe himſelf would, and charged himſelf with our Iniquities, that he might deliver us, and ſatisfie the rigorous Juſtice of God his Father. Then the Church ſhews us, That God made his Light and Truth ſhine in this Divine Saviour by making his Innocency appear by the Wonders and Miracles that happened at his Death, and by his glorious Reſurrection from his Tomb, and afterwards by his deſtroying of *Jeruſalem*, and by caſting the reprobate Jews in everlaſting Perdition.

JUdge me, O God, and diſcern my cauſe from the nation not holy, from the unjuſt and deceitful man deliver me. Be-

Becauſe thou art God my ſtrength: why haſt thou repelled me? and why go I ſorrowful, whilſt the enemy afflicteth me?

Send forth thy light and thy truth: they have conducted me, and brought me into thy holy hill, and into thy tabernacles.

And I will go into the altar of God: to God, which maketh my youth joyful.

I will confeſs to thee on the harp, O God, my God: Why art thou ſorrowful, O my ſoul? and doſt thou trouble me?

Hope in God, becauſe yet I will confeſs to him: the ſalvation of my countenance, and my God.

Ant. They ſhall lament him with lamentation, as it were upon an only begotten: becauſe our innocent Lord is ſlain.

Ant. Behold, all ye people, and ſee my grief.

The Pſalm *Deus, Deus meus*, as before, *p.* 69.

Ant. From the gate of hell deliver my ſoul, O Lord.

The Canticle of Ezechias, *Iſa.* 38.

Under the Figure of *Ezekias*'s Malady, from which he was deliverd by God at the interceſſion of the Prophet *Iſay*, which ſignifies the health of God. The Church repreſents unto us the deplorable condition whereinto Human Nature was reduced through Sin, from which we are freed through the Grace of our Lord JESUS CHRIST. She alſo admoniſheth us to render our humble Thanks to the Divine Majeſty.

I have

I Have ſaid, In the midſt of my days ſhall I go to the gates of hell.

I have ſought the reſidue of my years: I have ſaid, I ſhall not ſee our Lord God in the land of the living.

I ſhall behold man no more, and the inhabiter of reſt.

My generation is taken away, and is wrapped together from me, as the tent of ſhepherds.

My life is cut off as by a weaver: whilſt I yet began, he cut me off: from morning until night thou wilt make an end of me.

I hoped until morning: as a lion ſo hath he broken all my bones.

From morning until evening thou wilt make an end of me. As a young ſwallow, ſo will I cry, I will meditate as a dove.

Mine eyes are weakned, looking on high.

Lord, I ſuffer violence, anſwer for me. What ſhall I ſay, or what ſhall he anſwer me? whereas himſelf hath done it.

I will recount to thee all my years, in the bitterneſs of my ſoul.

Lord, if mans life be ſuch, and the life of my ſpirit in ſuch things, thou ſhalt chaſtiſe me, and ſhalt quicken me. Behold, in peace is my bitterneſs moſt bitter.

But thou haſt delivered my ſoul that it ſhould not periſh: thou haſt caſt all my ſins behind my back.

Becauſe hell ſhall not confeſs to thee, neither ſhall death praiſe thee: they that go down into the lake, ſhall not expect thy truth.

The living, the living, he ſhall confeſs to thee, as I alſo this day: the father ſhall make the truth known to the children.

O Lord, ſave me, and we ſhall ſing our pſalms all the days of our life in the houſe of our Lord.

Ant. From the gate of hell deliver my ſoul, O Lord.

Ant. O all ye that paſs by this way, behold and ſee, if there be any grief like unto mine.

Pſalm, *Laudate Dominum de cœlis*, &c. as before, *p.* 74.

V. My fleſh ſhall reſt in hope.

R. And thou ſhalt not give thy holy One to ſee corruption.

AT

AT
BENEDICTUS.

ANTHYMN.

THE women sitting at the monument, lamented, weeping for our Lord.

THE CANTICLE OF *ZACHARY.*

Benedictus, &c. as before, *p.* 78.

℣. Christ was made obedient for us unto death, even the death of the cross.

℟. Wherefore God hath exalted him, and given him a name above all names.

Pater noster, &c. *Miserere mei Deus*, &c. as before, *p.* 13. & 65.

THE PRAYER.

Respice Quæsumus, &c. as before, *p.* 80.

FOR SATURDAY IN Holy-Week, AT COMPLINE.

Jube Domine, &c. as before, *p.* 12. *to p.* 19.

The Chapter and Hymn are omitted. The Chapter is not said, to signifie, That after the Resurrection the Blessed will need no farther Instructions in their Estate of eternal Blessedness, which is represented by the Chapters of Divine Offices.

The Hymn is also omitted, to shew, That after the Resurrection, they praise not God in Heaven with such Hymns as they sang unto him in this World; but that they will praise him after another manner.

Ant. And in the evening of the Sabaoth.

THE CANTICLE OF *SIMEON*, *Luke 2.*

NOw thou doſt diſmiſs thy ſervant, O Lord, according to thy word, in peace.

Becauſe mine eyes have ſeen thy ſalvation.

Which thou haſt prepared before the face of all peoples.

A light to the revelation of the Gentiles, and the glory of thy people Iſrael.

Glory be to the Father, and to the Son, and to the Holy Ghoſt.

Even as it was in the beginning, and now, and ever, and world without end. *Amen.*

Ant. And in the evening of the Sabaoth, which dawneth on the firſt of the Sabaoth, came Mary Magdalen, and the other Mary, to ſee the Sepulcher. *Alleluiah.*

V. Our Lord be with you.

R. And with thy ſpirit.

Let us pray.

VIſit, we beſeech thee, O Lord, this Habitation, and repel far from it all Snares of the Enemy: Let thy Holy Angel dwell therein, to preſerve us in Peace, and thy Bleſſing be upon us for ever: Through our Lord Jeſus Chriſt thy Son, who liveth and reigneth with thee, in the Unity of the Holy

Holy Ghoſt, one God, world without end. *Amen.*

V. Our Lord be with you.

R. And with thy ſpirit.

V. Let us bleſs our Lord. *Alleluiah, Alleluiah.*

R. Thanks be to God. *Alleluiah, Alleluiah.*

The Bleſſing.

V. THe Almighty and Merciful Lord, the Father, the Son, and the Holy Ghoſt, Bleſs and keep us. *Amen.*

The Anthymn of the Holy Virgin.

O Queen of Heaven, rejoyce. *Alleluiah.* For he whom thou deſerveſt to bear, *Alleluiah*, hath riſen, as he ſaid. *Alleluiah.*

Pray unto God for us, *Alleluiah.*

V. Rejoyce and be glad, O Virgin *Mary*. *Alleluiah.*

R. Becauſe our Lord hath truly riſen. *Alleluiah.*

Let us pray.

O God, who by the Reſurrection of thy Son our Lord Jeſus Chriſt haſt vouchſafed to make glad the world: Grant, we beſeech

ſeech thee, that by his Mother the Virgin *Mary* we may receive the Joys of Life eternal: Through the ſame Chriſt our Lord.

R. Amen.

V. The Divine Help always remain with us. *R.* Amen.

Pater noſter, &c. Ave Maria, &c. Credo in Deum, &c.

FINIS.
